



NARKA, THE NIHILIST.

By KATHLEEN O'MEARA.

CHAPTER XX.—CONTINUED.

"He is a surgeon, I suppose," said Narka. "He does it in the interest of science."

"Nonsense! How can you talk like that, Narka? It is pure wickedness, and he is a bad, cruel man."

"I don't want to defend vivisection; I loathe it," said Narka; "but it is necessary for science."

"Then science is wicked, and of the devil, and ought to be done away with. It is getting to be the curse of the world."

"What a little medieval bigot you are!" laughed Narka. "Am I? Well, I don't care. It makes my heart burn when I think of our poor gentle old Tempe, and I hate your cruel science that tortures our dumb fellow-creatures. I think a person who invents a good poultice to relieve a poor aching body of man or beast is a greater benefactor than the man who invents how to blow up ships, or find out secrets by torturing live dogs."

"Then you care more about dogs than about human beings?"

"I care more for any dog than for that man Schenk."

"They were close by the house now. A carter came round the corner, showering blows on a powerful horse that was straining and panting under a load of stones."

"Oh, why do you beat him like that?"

"Marguerite cried pitiously. "Poor beast, he is doing his best. If you drive him so hard he will drop."

"He's got to drop some day, like the rest of us," retorted the man, not ill-humoredly. "Mais tranquille, monsieur, ma soeur, he hasn't got a soul to save."

"How do you know whether he has or not?" Marguerite said, and she laid her rough little gloved hand on the quivering flank of the animal.

"The man who owned the horse turned his head toward her, and a glance from his drooping eyes seemed to thank her. She watched the man out of sight to make sure he did not begin the lows again."

sober, hard-working fellow, and so good to his mother! but he married a dreadful woman who drank, and then he took to drink. One night he came home and found her dead-drunk on the floor. He went to bed, and in the morning there she lay in the same place dead, with a great cut in her temple. He was taken up for murder. They said he gave her the blow in her head. They have kept him in prison ten months without trying him. I'm afraid they will neither acquit him nor condemn him to death, but let him off with hard labor."

"You would rather he was guillotined?"

"Why, of course. He'll have to die somehow, and he'll never have so good an opportunity of dying well. He is quite penitent for his sins, and ready to accept death, but the idea of perhaps twenty or thirty years' imprisonment with the lowest class of criminals drives him to despair."

"But the disgrace of a public execution."

"Bah! When it comes to dying, that matters very little. Public opinion only matters to the living. What consequence is it to the sort of death one dies in the sight of men? It is the death one dies in that I think of any better way of going through the ceremony of death—except martyrdom on the battlefield—than being guillotined. You have a nice quiet time to prepare, plenty of spiritual helps, and you go out to die with your energies of mind and body unimpaired. It would be delightful."

"Your family would not be of the same opinion," Narka remarked, in the same bitter, sarcastic tone she had already used.

"That is, because they are worldly; they judge things by the standard of the world. Our Sisters tell me the criminals they attend in prison invariably die happy deaths. I suppose it is because our Saviour died on a gibbet that there are such wonderful graces for those who die that sort of death."

"She was knitting away diligently, her eyes everywhere over the noisy population around her. Suddenly she darted away to separate two children who were quarrelling."

"Narka could stand this no longer. It had been possible for a moment at first to keep her own trouble waiting; this grimace on Marguerite's strange face was curious and exciting; but to sit on listening to talk about paupers and orphans, and waiting in vain for a chance of speaking about what her heart was full of, this was intolerable. What a fool she had been to fancy that Marguerite had kept her human heart under that pious costume! It was clear that her vocation for ministering to paupers and orphans had left no room in her sympathies for any troubles beyond rheumatism and starvation."

"Do you ever get to care for any of those dirty brats?" she asked contemptuously, when Marguerite, panting and triumphant, came back to her.

"For any of them?" Marguerite repeated, in innocent surprise. "I care for them all. I love every one of them."

"What a capacious heart you must have!"

"Oh, not half capacious enough!" Marguerite sighed, quite unconscious of the covert sneer. "I wish it were ten times bigger. If only I could empty it of self, then God would come and fill it, and make room for everybody!"

"Oh, Marguerite!" Narka burst out, with sudden vehemence, "why can't you find a corner in it for me? I do so want a corner of sympathy!"

"Marguerite looked up quickly, and in a moment her whole heart was in her eyes. She dropped her knitting, and put her hand on Narka's arm."

"But I thought I knew Sibil! as I know my own heart. I never could have believed it."

"There is nearly always something in our fellow-creatures' hearts—and even in our own—that we never know, or could have believed, until some test unexpectedly reveals it to us."

"I suppose so, and that is the cruelest part of adversity; it is always applying that test to our fellow-creatures, and compelling us to try them. If only we might go on to the end trusting and believing in those we love without ever having to test them!"

"But it is sometimes good for us to be tested," said Marguerite.

"Narka did not answer. Presently she said, "Do you think if Sibil knew the truth she would hate and curse me as bitterly as she does now without knowing it?"

"It is very hard to say what Sibil would do, she is so many characters all in one; yet when I remember the agonies of grief she certainly did suffer when you were imprisoned, and how tenderly fond she was of you at Yrakow—I can see her now when we were coming away, clinging to you as if she could never unclasp her arms and let you go."

"Ah, yes, that was just what deceived me. She took me to her arms, but she never took me to her heart; I can see that now. She has been feeding me on false sacraments of love all my life. And to think that I must be dependent on her for the means of earning my bread! Oh, if it were not for Sibil, I would rather starve a hundred times!"

"You need not torment yourself about that just yet," said Marguerite; "I may be able to help you; I know a great number of people. I will speak to several friends of mine, and we will find you some lessons. Try and don't fret over that trouble; and you must stay at home and take care of yourself for a few days, or else you will certainly fall ill. I will come and see you with Sibil in a day or two, and—"

"Nonsense! It is nothing but chicken-pox. I saw the child this morning. I forgot to tell you. I went there before I went to the Rue du Bac. Sibil sent yesterday, imploring me to come at once; she was in an agony of grief, and wanted my sympathy. But I have something else to do besides flying across the town with my sympathy, and as nobody was dead, I suspected it was some imaginary grief, as in fact it proved. But this morning came a message saying the baby was dying, so I went. It was nothing at all. The doctor had just been, and laughed at it. Sibil was lying down, and could not be disturbed, and Gaston had gone out riding."

"Gaston is very good to me," Narka said.

"He has a great regard and admiration for you, and he would do anything in his power to serve you."

"I believe that," said Narka, tightening her grasp of his sister's hand.

"Marguerite noticed that the hand which she was holding with cold a little while ago was now burning hot."

"I wonder whether you would do something to please me?" she said, in a caressing tone.

"Of course I would. What is it?" Narka answered.

"Well, go home and get into bed, and I will give you something to take that will prevent your having a bad cold. She ran off to the dispensary, and was back in a trice with a small bottle and a mustard plaster. "If your chest feels sore to-night, you must promise me to put this on," she said; "and I am going to send you home in a cab. Nonsense! I have plenty of money, and I can't afford to lose my sister Narka, or to let her lose her voice. Just think what that would be!"

Narka dropped her head on Marguerite's shoulder and burst into tears; but it was not a bitter flood, and it loosened the pressure on her brain. Truly God had entered into Marguerite's heart, and made it a Bethlehem, a house of bread, where the hungry might come and feed upon that bread of love for want of which so many human lives are perishing."

CHAPTER XXI.

The first thing Narka did on returning home was to give notice to the concierge that she meant to leave that day week. Then, obedient to Marguerite's wishes, she went to bed. The warmth and rest, or, as Narka preferred to believe, the virtue of Marguerite's cherishing sympathy, which had passed into her remedies, had the effect of staving off the illness which had seemed to threaten her. She rose feeling little the worse physically for the violent emotions and sleepless nights she had gone through, and the chill of yesterday.

In the afternoon the concierge brought up a letter from the landlord in answer to the concierge. It was a polite but distinct refusal to accept it. He regretted to remind his amiable tenant that she had signed an engagement to occupy, or pay for, the apartment up to the 15th of April. Narka uttered an exclamation of dismay; but referring to the paper in question, she found that this was true; she was bound to her present expensive quarters for nearly three months longer. There was nothing to be done but trust to Providence to bring her safe out of this new difficulty, as out of so many others.

In his outward tenor her life remained, therefore undisturbed, notwithstanding the violent change that had shaken it inwardly. Marguerite's plans, practical like herself, succeeded. Through a kind and beneficent Sibil, an American lady, who was a weakly sister to her poor, she procured at once several rich pupils for Narka, all foreigners, who came to her house twice a week for lessons and a general singing class.

Sibil, who was full of zeal and confidence at once gathering a crowd of pupils, was not so successful. The French mothers to whom she applied, and who had seen Narka at that brilliant soiree, generally answered: "She is too beautiful. It might be a risk for my son—or for my brother."

"How stupid they are!" Sibil said. She was vexed at failing, and this made her angry with Narka, of whom she complained to Marguerite. "I warned her what difficulties she would have to encounter, but she would not listen to me. She decided to come without consulting me, and then she came against my advice."

To Narka, Sibil was affectionate as ever. She took a lively interest in the singing class, and would come and sit and listen to the lesson, and bring out the

superiority of the teacher's method by her clever criticisms, thus raising Narka's value in the eyes of the pupils and of their mothers, to whom the charming and elegant Comtesse de Beaucharnier was an oracle on art as well as fashion. The singing lessons came in this way to be a pleasant social opportunity. Narka, moreover, might have led a gay life enough if she had been so inclined, for invitations poured in on her; but she refused them all. "I know my value," she said to Marguerite; "these fine ladies would be glad enough to have me to help out their entertainments, but if their sons or their brothers were the least bit civil to me, they would put me to the door. I shan't expose myself to that. Let them stay in their place, and I will stay in mine."

"Without going to soirees," Marguerite urged, "you might go and see people a little; it cannot be good for you to be always alone, brooding and moping."

"These people would do me no good," said Narka. "No solitude is so irksome to me as unconvivial company, and they are all unconvivial. They don't care a straw about me; I am simply invited to make myself useful and agreeable. They expect me to put on my best clothes and my best smiles, and exert myself for their amusement, and then be grateful to them, because they are rich and I am poor. I am making great progress in the study of human nature. I have discovered that when people are poor they are expected to have every perfection under the sun: to be perfect in manners, in principles, and in temper; never to make a mistake, and never to annoy in the bargain. If I am to fulfill these conditions, the world may kindly overlook their poverty, and invite them to come and cheer up its dullness."

"I won't have you turning cynic," protested Marguerite. "You must not let the trials of life embitter you, Narka."

"You won't mind if they disenchant me?" replied Narka.

"But I do not sorrow had early disenchanted her with the world, and weaned her from its vanities before the time had come for tasting them. She was in no danger now of succumbing to such temptations as came in her path. Her heart was shielded from them by suffering, and by a love that absorbed her to the exclusion of all petty personal cares. She had not had a sign from Sibil since that terrible letter from the prince, and there was no one to whom she could even mention the name except Marguerite. Sibil, as if the subject were too intolerable, avoided it. When she did speak of it, it was to pity her father and herself, and to comfort Sibil, and wish the woman dead who had entrapped him."

"The only person who might have given her any news of Sibil was Ivan Gorff; but he had left Paris as soon as he had seen her there, and had never written since, and she did not know his address. There was of late something very mysterious about Ivan. Narka knew that he associated with the most advanced revolutionists, yet he came and went perfectly free, while Sibil, for merely conniving at the movement which Ivan was, she suspected, actively precipitating, had been seriously compromised, only escaping imprisonment through a lucky chance. Then Ivan was leading a strange life for a man of thirty, in possession of a fortune, which, since Sophie's death, must be reckoned by millions. His personal appearance suggested biting economy, offensive slovenliness, or sordid avarice, whereas in former days he had been somewhat dandified in his dress, and generous as a king. On the contrary from Koestcher he had put up at a miserable inn at Berlin, apologizing to Narka for taking her there, but pleading as a reason that the people were honest, and that he was in the habit of staying there. What motive could induce a man of his wealth to deprive himself not alone of luxuries, but of the comforts that he had all his life been accustomed to?"

One afternoon, on coming home from a lesson, Narka, who had been thinking a great deal about Ivan, and wishing to speak to her mother, found that in her absence he had called and left word that he would call again next morning. It was a bitter disappointment to have missed him; he was sure to have news of Sibil; he had probably seen him. She was too excited to sleep, and counted the hours till morning. But morning came, and Ivan did not appear. He had left no address, so she could not write to him. The singing class was at one o'clock, and Narka's terror was that he would call while it was going on, and that she should miss him again. But the singing class came to an end, and there was still no sign of him. Immediately after the lesson Sibil came to take her for a drive. There was no ostensible reason for refusing, so Narka had to go. It was the longest drive she ever took, and Sibil noticed that she was strangely preoccupied. On returning home she found a note from Ivan saying he had been hindered from coming by an accident, but he hoped to see her in a few days. Narka was too impatient to wait for his visit. The next contained his address, so early the next morning she set out to see him. The Rue B—, where he was staying, was a narrow sort of lane-way behind the Parthenon; the house a shabby-looking maison meuble.

"Yes, monsieur is at home," the concierge said, giving her the number of the room on the fifth story.

Narka did not stop to think of the proprieties. She mounted the dark stairs, steep and narrow as a ladder, and knocked at Number 98.

"Come in," said a voice.

She opened the door. It was a small attic room, full of tobacco smoke, with the roofslating on one side, no fire, no carpet. Ivan was sitting in a high-backed arm-chair, buttoned to his chin in a huge fur coat, a pipe in his mouth, his head swathed in an enormous size in a woollen scarf. He looked like some grotesque caricature of a man.

"Narka Larik," he said, removing his pipe, and his blue eyes widened and sparkled with that inarticulate laughter which gave to his countenance its peculiar expression of childlike candor and merriment.

"I thought something must have happened, as you did not keep your appointment," Narka replied. "You have met with an accident?"

"No; only a savage fit of pain that seized me like a tiger. It knocked me over in an hour. I was half mad. But it is gone now. Schenk pricked me with morphia, and killed the pain."

chair he had been occupying, the only one in the room.

"What could have reduced Ivan Gorff to these extremities?"

"When did you arrive in Paris?" Narka asked.

"The day before yesterday. I have come straight from St. Petersburg without drawing bride; I took cold on the journey. It was like travelling through Siberia."

Narka bethought herself that if he had travelled first-class he would not have had to complain of the cold.

"You saw Sibil?" she said.

"Yes. He is well, but as savage as a bear. He and the Prince quarrel all day. Sibil has got himself into a fine dilemma. He ought to have kept his affairs to himself, at least for a while longer."

"It was not he who told the Prince of our engagement. Some one whom he had trusted with the secret betrayed him."

"He ought not to have trusted anybody with it. He ought never to have put a line on paper about it. I warned him many a time to be cautious, that the police had their eyes and ears everywhere; but it was no use. What did you do with those papers of his?"

"I have them safe with me."

"That is foolish. You ought to burn them. They may get you into trouble again."

"How so? What do the police know about me here?"

Ivan's round eyes widened and twinkled until he seemed as if they were going to explode with laughter.

"You fancy the police don't know just as much about you here as if you were in St. Petersburg? You are very naive, Narka Larik."

"Am I? Well, you have something more interesting to say than that, have you not? Tell me about the Prince and Sibil. The Prince wrote to Sibil that three months he would have him sent to Krasnograd, and consigned to the town until he came to his senses. Do you think he is capable of carrying out that threat?"

"He will try all soft means before he has recourse to the hard. He is trying to bribe Sibil now with the promise of getting Father Christopher liberated and brought back to bless his marriage with Princess Krinsky."



FACTS ABOUT BABIES.

What woman doesn't want a baby—a dainty, laughing darling, dainty enough to be cradled in a snow-white blanket? Every woman wants one, but she doesn't want too dainty a baby.

A baby's cheeks may be too waxen-white and its body too plump, and when that's the case, baby's cheeks won't dimple or its lips laugh, and death is in its eyes.

Above all things a woman wants a healthy baby, and she may have one if she will but use the right remedy for weakness and disease of the delicate and important organs that make baby a possibility. Dr. Pierce's Favorite Prescription is the best of all medicines for prospective or would-be mothers. It makes a woman's distinctive organism strong, healthy and vigorous. It always inflaming, soothes pain and heals ulceration. It banishes the discomfort of the waiting time and makes the little new-comer's entrance to the world easy and almost painless. It insures baby's health. In writing for advice, send for Dr. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., a mother, wife or maid writes to one of the most eminent and skillful specialists in the world, at the head of a staff of physicians that has treated over 250,000 women.

"When I was taking your treatment, I sent in the names of three ladies who were sterile." In writing Mrs. M. A. V. of Park Rapids, Hibbing and Co., Minn. "One had been married seven years and had no children. After taking Dr. Pierce's Favorite Prescription she gave birth to a big girl inside of a year. The other one was confined within a year and a half after she began to have no more children. I do not know how the third one came out, for we moved away."

Torpid liver and constipation are surely and speedily cured by Dr. Pierce's Pleasant Pellets. They never grip. They regulate, tone up and invigorate the liver, stomach and bowels. No substitute urged by mercenary dealers is as good.

Pictorial Lives of the Saints. The Catholic Record Jr One Year For \$3.00.

PLAIN FACTS FOR FAIR MINDS. This has larger sale than any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic doctrine. The sale is also good. The price is exceedingly low, only fifty cents. Free by mail to any address. The book contains 300 pages, and is published by the CATHOLIC RECORD Office, London, Ont.

ST. JEROME'S COLLEGE. BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses.

THE PINES URSULINE ACADEMY. CRATHAM, ONT. The Educational Course comprises every branch suitable for young ladies.

The London Business University and Academy of Shorthand and Typewriting. 212-211 Dundas Street.

NORTHERN Business College. 180 KING STREET.

JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Telephone—Home, 373. Factory, 543.

Mustard - THAT'S - Mustard. DUNN'S Mustard. MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 8c. and 10c. TINS. Ask for Dunn's Pure Mustard.

DYSPEPSIA CURED BY DR. CHASE. FOR EIGHTEEN YEARS W. W. HODGES SUFFERED—DR. CHASE'S KIDNEY-LIVER PILLS EFFECTED AN ALMOST MIRACULOUS CURE.

Messrs. EDMANSON, BATES & Co., Toronto. DEAR SIRS,—I take the liberty of writing to you regarding my experience with Dr. CHASE'S KIDNEY-LIVER PILLS, and the wonderful cure of dyspepsia of 18 years' standing effected by them with three boxes. I am as well as I ever was, and am a man of 64 years of age. I have recommended Dr. CHASE'S KIDNEY-LIVER PILLS to a great number of people and they all say they are worth their weight in gold. If you desire any further statement or certificate of my case, I will be pleased to furnish one. Yours truly, W. W. HODGES, Holland Landing, Ont.

Advertisement for 'Cures Talk' and 'Hood's Pills' with various testimonials and prices.

SEPTEMBER 4, 1907.

Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills take easy, to operate, and cure liver, bile, etc.

SCHOOLS

During the coming School Term of 1907-8 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other text books, in English and French; also, school stationary and school requisites.

SADLER'S DOMINION SERIES

Sadler's Dominion Series Reading Charts, 25 Reading Charts and one Chart of colors, mounted on 14 boards, size 2 1/2 to 3 1/2 inches. Sadler's Dominion Series, complete. Sadler's Dominion First Reader, Part I. Sadler's Dominion Second Reader, Part II. Sadler's Dominion Third Reader. Sadler's Dominion Fourth Reader. Sadler's Outlines of Canadian History. Sadler's Grandes Lignes de l'Histoire du Canada. Sadler's Outlines of English History. Sadler's School History of England, with 5 colored maps. Sadler's Ancient and Modern History, with illustrations and 23 colored maps. Sadler's Edition of Butler's Catechism. Sadler's Child's Catechism of Sacred History. Old Testament, Part I. Sadler's Catechism of Sacred History, large edition. Sadler's Bible History (Schuster) Illustrated. Sadler's Elementary Grammar, Blackboard Exercises. Sadler's Edition of Grammaire Elementaire par E. Robert. Sadler's Edition of Nugent's French and English, English and French Dictionary with pronunciation. Sadler's (P. D. & S.) Copy Books, A. and B., with tracing.

D. & J. SADLER & CO.

CATHOLIC PUBLISHERS. 123 Church St., 1609 Notre Dame St., TORONTO, ONT. MONTREAL, QUEBEC.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

CONCORDIA VINEYARD SANDWICH, ONT.

ERNEST GIRADOT & CO.

Our Altar Wine is extensively used and recommended by the Clergy, and our Clergy will compare favorably with the best Imported Bordeaux.

WEBSTER'S DICTIONARY

The Catholic Record for One Year for \$4.00.

By special arrangement with the publishers, we are able to obtain a number of copies of each of our subscribers.

Father Damen, S.J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father.

French Bordeaux Claret

Which will be sold at the lowest price JAMES WILSON 388 Richmond St., London. Phone 655.

PLUMBING WORK

in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS.

Sanitary Plumbers and Heating Engineers London, Ont., Telephone 522. Sole Agents for Peoria Water Heaters

would be as strong as a horse, but he maltreats himself as if he were a dog."

"I should not have thought you capable of maltreating a dog," Narika said, remembering Marguerite's abuse of the vivisector.

She gave her hand again to Ivan, and bowing coldly to Schenk, went out.

FIRST FRIDAY.

The Monthly Communion of Reparation to the Sacred Heart.

In the second of the great revelations made to Blessed Margaret Mary, "the well beloved disciple of His Sacred Heart," our Lord taught her a practice of devotion which she undertook and performed during the rest of her life. This was the First Friday Communion of Reparation. In the story of her life, written by herself at the command of her confessor, she tells us of the revelation:

"Once when the Blessed Sacrament was exposed, my soul being absorbed in extraordinary recollection, Jesus Christ, my sweet Master, presented Himself to me. He unfolded to me the inexplicable marvels of His pure love and the extreme to which He had carried it in loving men, from whom He received only ingratitude. 'This,' He said, 'I feel more keenly than all that I suffered in My Passion, the more so that if they but made Me some return of love I would esteem as little all that I have done for them and I would wish, if it were possible, to do even more; but they show Me only coldness and scornful indifference in return for all My eagerness to do them good.'

"Do thou, at least, give Me pleasure by supplying, as far as thou art able, thy strength of fear not, but to what I ask of thee to prepare thee for the accomplishment of My designs. First, thou shalt receive Me in the Blessed Sacrament as often as obedience will permit thee in spite of the mortification and humiliation that may come to thee on this account; these thou must receive as pledges of My love. Moreover, thou shalt go to Holy Communion on every first Friday of the month."

This revelation Blessed Margaret Mary made known to her superior, and asked her permission to do as our Lord wished. The superior demanded some sign of approval on the part of our Lord in order that she might act with due prudence. The sign demanded was the complete restoration of Blessed Margaret Mary's health, which was then so poor that the community at Paray thought that she was at the point of death. The favor was asked and obtained immediately, and thus was begun the First Friday Communion of Reparation.

This practice of devotion was interrupted for a time by command of a succeeding superior, who wished to prevent what seemed to some a singularity. The prohibition was displeasing to our Lord, and the blessed nun was thus admonished: "Tell thy superior that she has displeased Me greatly in this, that she has not permitted me to do as I wish. My pleasure by prohibiting the Communion which I had ordered thee to receive on every First Friday of each month to satisfy the Divine Justice, by offering Me to My Eternal Father through the merits of My Sacred Heart, for the faults committed against charity." Hearing this message the superior withdrew the prohibition.

On the first Friday of the month signal favors were always given to Blessed Margaret Mary. One of these, which was repeated every first Friday, is thus told us in her own words: "This Sacred Heart was represented to me as a sun shining with brilliant light and its burning rays fell straight upon my heart which then felt itself consumed by such a burning fire that it seemed to be on the point of reducing me to ashes. It was especially at that time that my Divine Master taught me what He wished of me and disclosed to me the secrets of His amiable Heart."

In letters that have been preserved to us among the most precious treasures of the Visitation Order we find Blessed Margaret Mary again and again urging the performance of special practices of devotion on the first Friday of the month. The following extracts are given in her own words.

Writing to Mother de Saumaise, who had been her superior, she says: "It seems to me that you would do a thing very pleasing to God if you would consecrate and sacrifice yourself to the Sacred Heart, if you have not already done so. You should go to Holy Communion on the first Friday of the month and after Communion make the sacrifice of yourself to It, consecrating your entire being to It, service and adoration. It all the glory, love and praise in your power. I think, dear Mother, that the Divine Heart asks this of you to perfect and consummate the work of your sanctification."

To Mother Soudeilles of Moulins she wrote: "If you desire to be numbered among the friends of the Sacred Heart, you must offer It the sacrifice of yourself on the first Friday of the month, after holy Communion which you will receive for this intention. Consecrate yourself entirely to It, to give and to procure It all the love, honor and glory in your power."

In another letter she relates that while praying for a person for whom her prayers had been asked she heard these words: "Let him devote himself to giving special homage to My Heart by the virtue of patience and of charity, and on every first Friday of the month let him have Mass said or let him hear Mass so that he may place

himself and all that belongs to him under Its protection; let him make the little act of consecration every day."

The practice of the First Friday Communion made such great progress among the faithful during the few years that intervened between the date of revelation and the closing days of blessed Margaret Mary's life that she was able to write as follows of one city in France:

"The twenty seven religious houses of Marseilles have taken up this devotion with such ardor that some have erected altars and others built chapels in honor of the Sacred Heart. The people have besought the preachers to explain it fully to them and in less than two weeks it was so widespread that an incredible number of devout persons received Holy Communion every first Friday. We are told, too, that the devotion is to be established in all the houses of the Reverend Jesuit Fathers and that the First Friday has been made a Communion day for the scholars."

Before this time she had written that those "who desire to honor the Sacred Heart choose the First Friday as the day upon which they are to pay It special honor."

One of the greatest pleasures given her toward the close of her life was the homage paid the Sacred Heart by her brothers, one of whom was parish priest and the other mayor of Bois Sainte Marie. Of this she wrote as follows:

"My brother the layman has built a chapel in honor of the Sacred Heart, and my brother the priest has provided for foundation for a Mass which is to be said, every Friday forever. This Mass is to be sung with solemnity on the first Friday of each month."

Five months before her death Blessed Margaret Mary wrote: "We receive Communion twice a week, on Sunday and Tuesday, and I have been permitted, in addition to these days, to receive on the first Friday of the month."

Having thus studied the origin and history of the first Friday as a day of special devotion and reparation to the Sacred Heart, we will be prepared to appreciate the promise, which is given word for word from a letter written in May, 1688, by Blessed Margaret Mary to Mother Saumaise, of whom mention has been made above. (Our Friday during Holy Communion He (our Lord) spoke these words to His unworthy slave, if she does not deceive herself (his last phrase she used by command of her superior)—I promise thee in the excessive mercy of My Heart that My all powerful love will grant to all those who communicate on the first Friday in nine consecutive months, the graces of final penitence; they shall not die in My disgrace nor without receiving in the sacrament, My Divine Heart shall be their safe refuge in this last moment."—Messenger of the Sacred Heart.

It is not without a profound mystery, writes a chronicler, that Mary appeared on earth at the time of year when the grapes begin to ripen and when the grateful laborer sees his hopes at last realized: the vine whose sweet fruits are gathered in autumn—is it not Mary herself, the sweet vintage, giving joy to the world—expected by the patriarchs, announced by the prophets. On the anniversary of a loved mother, children who love and respect their parents offer her the double tribute of their gratitude and affection.—Rev. A. J. Ryan: The Nativity.

Death of the Blessed Virgin.

A great writer says: "Nothing is too high for her to whom God owes His human life; no exuberance of grace, no excess of glory; but is becoming; but is to be expected; there where God has lodged Himself, and those who realize, however faintly, the perfection of her earthly life will feel that something different from the grave should await the stainless body of the 'Lily among thorns.' As she was obedient in life to all the laws of Church and State; obedient in the enrollment that the prophecies might be fulfilled; obedient in her purification, though well she knew herself to be spotless; obedient to the laws of love in her home at Nazareth, so too in her death she was obedient to the laws of nature.

But surely the perfect body which had never sinned should not endure the corruption of the death of the wicked, and our Lord could not be happy in Heaven without His Mother! Nor Bethlehem nor Nazareth Apart from Mary's care; Nor heaven itself a home for Him Were not His mother there.

Tradition tells us that she died at Jerusalem surrounded by a little company of faithful ones, the apostles, and those gentle women who were "last at the cross, first at the tomb." They buried her in a stately tomb under a wide spreading Eastern cypress tree, but when they came on the third day, lo! the tomb was empty. Lilies grew in fragrant loveliness about the spot, strange perfumes lingered in the soft Judean air, and far in the distance floated wondrous sounds of angelic choirs.—Mary F. Nixon, in Donaboe's.

Surprised His Doctor.

"A little over a year ago I was laid up with bronchitis," says Stanley C. Bright, clerk, of Kingston. "My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across the advertisement in a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills."

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail. Boils, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

THE TRUE CROSS.

New York Possesses a Bit of Calvary's Original Instrument of Torture.

Although the fact is known to but few, there is in New York to day a piece of the true cross upon which Christ was crucified.

It seems almost beyond belief that this piece of wood should have survived down through the ages of nearly nine hundred years, but it is a positive fact, authenticated by the highest known authorities. It has been handed down from generation to generation, each succeeding custodian receiving a document bearing the seals of Emperors and Popes testifying to its authenticity. There is absolutely no question of doubt as to its genuineness. Its record has been clearly traced from the time of the crucifixion down to the present day and is now without a break.

The relic is most carefully sealed in an airtight crystal casket, which is in turn set in the centre of a heavily jeweled cross. Were this casket for a moment opened the piece of wood which has been so carefully preserved for so many centuries would at once crumble away, leaving only a tradition of its existence. It is at present in the treasury vaults of the Cathedral, where it is most jealously guarded.

It is not possible to determine accurately what nature of wood the relic is, as it is so blackened with age that all traces of the grain and fibre are obliterated. It is impervious even to the closest microscopic examinations.

The finding of the portion of the cross from which the relic was cut occurred under the most extraordinary circumstances. After the crucifixion the cross disappeared, and for three centuries its whereabouts was unknown.

CONSTANTINE'S ORDER.

In the meantime, the Emperor Constantine had come into power and by the strength of his victories had embellished his Empire with many structures of mammoth size. He erected magnificent temples and churches, in which he brought the richest treasures of the land. To further add to their splendor, he conceived the idea of enriching them with the real instrument of the crucifixion. To this end he charged his mother, St. Helena, with the commission of finding and procuring them, without regard to cost. She was at this time seventy-nine years old, but she began preparations for the search without hesitancy. She became convinced that her only possible chance of success was to journey to Jerusalem, and, by identifying the spots connected with the life of Christ, gradually trace up the circumstances of the crucifixion and thus ultimately arrive at a locality where excavations should be commenced.

There is no doubt in the minds of historians that the events surrounding the crucifixion were at that time still fresh in the traditions of the people of Jerusalem, who had already begun to realize the importance of the mighty historical event that had taken place.

They were of great help to St. Helena, who at once set about identifying the holy places. Step by step she traced Christ's pilgrimages, following along in His footsteps until she arrived at the place of execution, where all further trace was lost. St. Helena made many unsuccessful attempts to discover the burial place, and in despair sought the aid of the most learned men of Jerusalem, who then for the first time began in earnest the search for the sacred tomb.

All traditions existing among the people of Jerusalem were greedily gathered up, and by dint of persistent questioning a certain spot was marked out where the Saviour was supposed to have been buried. It proved a waste, but the evidence that had been obtained proved conclusively that they were in the right locality, and by continued excavations the holy tomb was at last discovered. But it did not contain the cross or any relic of the execution.

The search was renewed, and all the ground surrounding the tomb was carefully explored, but without result. Near the tomb stood the Temple of Venus, erected many years after Christ's death by the Emperor Hadrian. From evidence obtained by St. Helena, it was considered possible that this temple marked the site where the cross was buried. The edifice was demolished and under the ruins three crosses were unearthed. The true cross had at last been found! After years of patient search, years of toil and uncertainty, it lay there, once more restored to the world, the most precious of all relics. The title board, which was found close by, served to identify it.

This tablet was a thin board, three and a half feet long by a foot wide. The inscription on it was composed by Pilate himself and proclaimed the kingship of Christ. The letters were cut into the board with a sharp instrument and then colored red. It was carried in the procession conducting Christ to the place of execution, and there fastened with nails to the cross over His head. About one-third of this tablet still exists. It is preserved in the Church of Santa Croce, Rome, and is in a good state of preservation, the letters being still plainly discernible.

On it can be read the word "Nazarenus" in Latin. Then the words "Apenne" in Greek, and lower down on the tablet can be seen a few strokes of Hebrew characters. The letters are written from right to left, after the Hebrew fashion. It is thought likely by scholars that the Roman soldier prepared the title under Pilate's direction, knowing only Latin, wrote the three inscriptions in Latin

with Hebrew, Greek and Roman letters.

Taking the cross and the title board with her St. Helena journeyed with them to Rome, where they were delivered to Emperor Constantine. So impressed was he with the recovery of the sacred relic that he at once began the building of the Church of Santa Croce, at Rome, for the express purpose of providing a safe and suitable abiding place for the long lost treasures. As a further safeguard it was decided to cut the cross into several pieces and secrete the pieces in different places, so that in event of one being stolen there would be other portions of it still existing.

FOUR PIECES. Accordingly the cross was divided into four pieces, the largest being deposited in a specially prepared vault in the Church of Santa Croce. Another portion was conveyed by Helena to Constantinople, which city had been named after her son, and there placed in a secret vault. Then returning to Jerusalem she built a church over the spot where the cross had been found. Within it she deposited the third portion of the relic. The remaining part was kept by Constantine himself, who had it cut up and a portion set in the altars of several of the great churches he had founded. Not satisfied with this, he caused an immense statue of himself to be erected, and in the head he inserted a piece of the wood, that it might last forever. He also had another piece set in the front of his helmet. All this occurred in the year 326, and within a short time after the finding of the relic.

In order to more safely preserve the title tablet it was likewise cut up into three pieces. The central portion, being considered the most important, was taken to the Church of Santa Croce and deposited in a leaden chest in little niche in the vaulted dome which had been prepared for it. The niche was then bricked up, a small tile being cemented over the centre to mark its location.

So secretly was this done that with the death of Constantine all trace of it was lost, and it lay hidden from the sight of man for over a hundred years. Placidius Valentinian, wholly ignorant of the hiding place of the dome, began the ornamentation of the dome. He overlaid it with costly mosaics, which completely blotted from sight the tile that Constantine had placed to identify the spot. For ten centuries more the relic lay securely hidden.

In 1492 Consalvi de Mendoza ordered the church repaired and the dome whitened. While doing this one of the workmen touched the tile and it gave forth a hollow sound. It was immediately removed, and under it was discovered the leaden box and the relic, in almost as perfect condition as when placed there. It was removed and placed in a final resting place in a vault under the altar of the church, where it now is.

A LECTURER AMONG THE PHARISEES.

That witty Frenchman of Irish descent, M. Paul Blouet, better known under his pen-name of "Max O'Rell," is a very acute observer of men and things. He is not of those who travel about the world with their mental eyes shut. His sense of the ridiculous is probably inherited from his O'Reilly grandmother. We give a few characteristic excerpts from his entertaining book "John Bull & Co."

"One cannot but be struck," says the author, "by the progress made and the importance acquired by the Catholic religion in the English colonies. This importance had also struck me in Canada, the United States and the Pacific Islands. And yet there is nothing astonishing about it when one thinks how easy it must have been for those charitable and devoted priests who consecrate soul and body to the service of the poor and unhappy and to the education and placing out of their children to win converts among the sympathizing and always ready to open their hearts to those who lead, like themselves, lives of privations and sacrifices. The life of these priests is so exemplary that Australians of all creeds speak of them with the greatest respect, and when they indulge in criticisms or jokes on the clergy, it is never at the expense of a Catholic priest."

"We arrived at the Samoan Cathedral, a very primitive stone structure, just in time to see the procession enter, and it was a curious sight, that little bit of Rome lost in the Pacific! The Bishop officiated; there were the acolytes in scarlet and lace trimmed linen, the candles, the incense—nothing was wanting, and the scene was most impressive. The edifice was crowded with natives in their most gorgeous-colored raiment, and all with faces full of awe and respect. Some knelt; the greater number crouched, but all the faces had a religious gravity imprinted on them."

"We went on our way. A few yards further and we came upon an English missionary singing hymns under a shed. Half a dozen Samoans were joining in, with their cracked, nasal-sounding voices. I do not doubt that the good missionary does his best and that the Society for the Propagation of the Gospel in Foreign Parts believes that he is making converts by the thousand. The contrast appeared to me as ridiculous as one which vexes, yet amuses, any artistic visitor to Rome, where, almost under the shadow of the Cathedral, a masterpiece of stone carving, stands a little square shaft in brick, with the inscription, 'Wesleyan Church.' How

many Englishmen with a little artistic feeling have told me the pleasure it would give them to kick it over and hide it under the earth!

"It is impossible to travel on an English boat without having the bore who seeks to convert you, and that bore trying to find out whether his victim will not happen to be as good a Christian as he."

"Ah," said an Australian, "once guided, to me one day, with a deep sigh, 'you French do not pass the Sunday in prayer as we do.'"

"No," I replied; "in France we have not to pass every seventh day in repenting of what we have done during the other six. Take that!"

"Let us take a taste of Presbyterianism in a New Zealand town. I had just returned to the hotel after having given a lecture on the Scotch at the Town Hall. I was half undressed when there came a knock at my bedroom door. It was a waiter bearing a card; the Presbyterian minister of the town wished to see me at once on a very urgent matter. I bade the waiter show the reverend gentleman up. A man of about fifty, in the usual black ecclesiastical coat and white cravat and holding a soft felt hat, appeared in the doorway, wearing a sad face. I recognized him at once as one of my audience that evening. For a whole hour and a half I had vainly tried to make him smile. He was on the first row. Those wet blankets always are."

"Excuse my costume," I began; "but you wished to speak to me on urgent business, and I thought best not to make you wait."

"There is nothing the matter with your dress," he broke in; "this is not an affair of the body, but of the soul. I have come to pray for you; allow me to kneel."

"I was taken a little by surprise and felt a trifle disconcerted, but I quickly regained composure."

"Why, certainly," I said, "with the greatest pleasure, if it makes you happy."

"He knelt, put his elbows on the bed, buried his head in his hands and began:

"Lord, this man whom Thou seest near me is not a sinful man; he is suffering from the evil of the century; he has not been touched by Thy grace; he is a stranger, come from a country where religion is turned to ridicule. Grant that his travels through our godly lands may bring him into the narrow way that leads to everlasting life."

"The prayer, most of which I spare you, lasted at least ten minutes."

"When he had finished my visitor rose and held out his hand."

"I shook it."

"And now," said I, "allow me to pray for you in my turn."

"He signified consent by a movement of the hand."

"I did not go on my knees, but with all the fervor that is in me I cried:

"Lord, this man whom Thou seest beside me is not a sinful man. Have mercy upon him, for he is a Pharisee, who doubts not for one moment, and that without knowing me, that he is better than I. Thou who hast sent in vain Thy Son on earth to cast out the Pharisees, let Thy grace descend upon this one; teach him that the foremost Christian virtue is charity, and that the greatest charity is that which teaches us that we are no better than our brethren. This man is blinded by pride; convince him, open his eyes, pity him and forgive him, even as I also forgive him. Amen."

"I looked at my good Presbyterian. He was rooted to the floor, amazement written on his face."

"I once more took his hand and shook it."

"And now," said I, "we are quits. Good night."

"He went away somewhat abashed, pocketing the mild reproof as modestly as he could."

The following incident happened in the interesting little town of X—:

"A few days before my arrival my manager's secretary had come to X— to see the posters put up and make the necessary preparations for our arrival. He went to the bill poster and gave him the order."

"Before accepting the work," said the man, "I must know whether this Frenchman's lectures are moral and whether there is to be any music. Music, sir, is, like the theatre, one of Satan's snares."

"Our agent assured him that there would be no music and that he could stick the bills in all security."

"On the day of the lecture my manager, whom the incident had greatly amused, offered the man a ticket to go and hear me."

"I should like very much to go," said he, "but I could not get foot inside the hall before knowing whether my master could go with me."

"Oh, that is all right," said my manager. "I will give you another ticket for your master. What is he called?"

"His name is Jesus Christ, sir," replied the bill-poster, drawing himself up.

"You may imagine the look of his interlocutor."

"This is the Anglo-Saxon notion that one is obliged to swallow in every quarter of the globe, and these are the people who reproach the French with their gaiety—I had almost said their happiness—and who in the way of distractions have only two things, vice and religion."

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times went out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmentier's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Published Weekly at 436 and 438 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum. Rates of advertising—Ten cents per line each insertion, a separate measurement.

London, Saturday, September 4, 1897.

ANGLICANISM AND ITS OFFSHOTS.

Bishop Henry B. Whipple, of Minnesota, who was regarded as one of the most prominent representatives of the American Protestant Episcopal Church at the Lambeth Conference, has written, at the request of the Associated Press, his views in regard to the Conference and its results.

As was to be expected, he paints in strong colors the fraternal feelings existing between the American and English Bishops, saying that, in fraternal love and brotherly sympathy, their hearts and those of the colonial Bishops are as one.

It is no matter of surprise that the feeling between the Bishops of the two countries and of the colonies should be friendly, as the Colonial and American Churches are the offspring of the Church of England, and it is but recently that they have become so many distinct organizations, so that as yet the offshoots have scarcely had time to diverge much in doctrine from that they inherited from the parent Church.

Our readers know that the Anglicans of Great Britain are conscious that in the future divergencies must arise if the various offshoots of Anglicanism remain separate organizations, and it was to prevent this that the proposal was brought forward to elect the Archbishop of Canterbury General Patriarch over them all.

Bishop Whipple touches on this subject in his document on the conference; and he says plainly that no such agreement can ever be reached.

"The American Bishops have maintained from the first Lambeth conference that the American Church must always stand upon its rights and maintain its autonomy as a national Church, and their English and Colonial brethren all recognize that this is their position.

SOME PENAL ENACTMENTS STILL LEFT.

A series of questions recently asked in the British House of Commons has brought out the fact that some of the absurd and oppressive penal laws which disgraced the statute books of Great Britain in the early part of the present century are still nominally in force, even though they are not put into operation.

been unknown, that the matter has been under consideration ever since the first Lambeth Conference. Why should the American Bishops have so strongly asserted at that Conference their intention to remain independent, if there had not been some plan on the tapis to take away that independence? It is worthy of remark that the independence of the colonial churches was effected since that first conference, and consequently with the plan of a lasting union fully in view.

THE BAPTIST RELIGION.

"C" enquires of us some particulars regarding the date and manner of the establishment of the Baptist religion, and where and by whom it was first established.

The Anabaptists of the continent of Europe have a different name from the Baptists of England and America, but the fundamental doctrine of the two sects bearing these names is the same, and therefore some look upon them as really the same religion, though there is no historical connection whatsoever between them.

The name Anabaptist, derived from the Greek, signifies "one who baptizes again." The sect was so called because its adherents declared that those who had been baptized by Catholics, and by most Protestants, is no baptism, and therefore they rebaptized by immersion all whom they succeeded in bringing over to their doctrines.

Menno Simons reconstructed the doctrines of the Anabaptists, and after him the sect took the name of Mennonites, who are now greatly divided into sects, such as John Jacobites, Buttoners, Hook and Evers, and others of bewildering names.

The Baptists were founded as a Church in America by Roger Williams at Providence, Rhode Island, in 1640. There are also numerous subdivisions of the Baptists both in England and America, the chief being Particular and General Baptists, Close and Open Communion, English, Scotch, and Seventh Day Baptists, and others who repudiate all these designations.

The Baptists themselves profess to have existed at all times since the days of the Apostles, but it is certain that they had no connection with any religious body previous to the rise of Anabaptistry in Germany, and though they maintain now that only a person who has been properly baptized by immersion can validly administer baptism to others it is certain that the first Baptists had no other baptism than by effusion or the pouring on of water, except when, as in the case of Roger Williams, they had themselves immersed or dipped by a person who had been baptized by effusion only.

DOCTRINAL DIVERGENCIES IN ANGLICANISM.

A discussion has been going on for some time between two clergymen of the Church of England on the topic "has the Church of England a teaching voice?" The Rev. Mr. Lunn maintains the affirmative, on the ground that Christ established His Church that it might teach all nations all things whatsoever He revealed.

afternoon a Roman Catholic procession had walked through the streets from the Church to the convent at Peckham bearing images and singing hymns; whether the law permits a Catholic procession to appear on the streets, or to walk outside of a Catholic building; and whether the Government intends to institute any legal proceedings against those who took part in the alleged violation of the law.

The Attorney General, in answer to these inquiries, said that the procession to which reference was made was illegal, but he added that the Government are not prepared to take proceedings against the processionists, on the assumption that the statement of the case as presented by Colonel Sandys was correct, but he added that he had no information whether or not the case was as stated.

Religious processions of various kinds are freely permitted in Great Britain. The Salvation Army has such processions many times every week in all parts of the country. The Bishops who took part in the Lambeth Conference had several processions through the streets of London, Canterbury, Ebbesfleet, and other places which they visited as pilgrims, but no objection was raised from any quarter to these proceedings.

It is some mitigation of the intolerance of this old statute that the Government refuses to persecute the offenders against the majesty of the law, but the law itself ought not to be allowed to remain on the statute books. Unwittingly, bigots like Col. Sandys sometimes do a good work, and such a work has been done in the present instance, as his fanaticism has evoked an official declaration from the Government that this miserable relic which still remains of the penal laws is henceforth to be regarded as a dead letter.

WOMEN IN THE PULPIT.

The Southern Presbyterian Assembly at its last meeting adopted a decree whereby it is prohibited for women to preach in churches. The terms in which this decree is couched are thus given in the Presbyterian Review of August 19:

"Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach, to exhort, or to lead in prayer, in public or promiscuous assemblies, is clearly forbidden to women, in the holy oracles."

The Review says there have been several misquotations of this deliverance, and remarks further that this resolution "was originally adopted by the General Assembly in 1832, and at the meeting this year it was rescinded and with other resolutions of similar substance reaffirmed as the finding of the Church."

As the rule is undoubtedly laid down by St. Paul that women must not preach or teach in the Church, that is in the ministry, there can be no reasonable objection to the Assembly's decree, but it is to be remarked that other sects freely ordain women to the ministry, this being done regularly by Baptists, and we believe by Methodists also throughout the United States, and there are now several thousand women preachers regularly ordained. In the face of this fact, how is it to be explained that these denominations so frequently claim to have the unity of faith required by Christ and His Apostles in the Church?

Ecclesia Docens. This is to me a most delightful chaos, but I fear that Catholics view our position with some amusement. For the diocese the Bishop is the Ecclesia Docens; this again is delightful, for in that case the inhabitants of Liverpool are bound to believe exactly the opposite of what the inhabitants in Lincoln are bound to believe. . . . No sir, it will not do. We have no teaching voice in the Church of England, and we are left to teach and believe very much what we like, and I say, as I have said before, that it is for that reason that I am a member of the Church of England."

It is a strange reason which is given here for adhesion to the Church, that it leaves its ministers to teach and its members to believe what they please, yet we have known this reason to be given by ministers of the Church on many occasions. We could imagine that a Voltaire or a Tom Paine would think it a desirable feature in a Church that it teaches nothing in particular, but we should suppose that a Christian clergyman would desire to teach only what Christ Himself commanded His apostles to teach the nations they were commissioned to instruct.

It is not only on this question of Church authority to teach that the Rev. Messrs. Lunn and Fillingham disagree; but they have totally opposite views in regard to many important Christian doctrines. One believes in the efficacy of baptism to make those baptized become children of God, the other believes that this sacrament is no more than a kind of outward profession of faith which has little influence for the saving of souls. One believes that the Communion, or the sacrament of the Lord's supper, is merely a memory of Christ, while the other believes it to be a participation of His flesh and blood whereby we receive real graces from our Lord. Notwithstanding all these divergencies of belief, both clergymen claim to be loyal to the Church of England. This discussion, which is attracting much attention in England, reveals a strange confusion of doctrine in the Anglican Church.

MORGANATIC MARRIAGES.

A decision has been rendered by a special tribunal of the German empire which is likely to put an end to morganatic marriages. The venerable king of Saxony who is dean of the sovereigns of the Empire, is president of this court, which has had under consideration the Lippe-Detmold succession. The judgment of the court, which has force over the whole Empire, is to the effect that morganatic marriages shall be no more a bar against the offspring of such marriages succeeding to the throne or to any noble title belonging to members of the German royal families. This will cause morganatic marriages to be regarded as real marriages in future.

This decision was a necessary one, as seven tenths of the thrones of Germany have passed to their present occupants through a morganatic line, and if any other decision had been reached the succession of all these thrones would have to be regarded as wrongful. It is even said that the Emperor William's own children would have to be regarded as not in the line of succession if morganatic marriages had been pronounced to be unlawful, as far as regards succession to regal rights, for it appears that a not remote ancestor of the present German Emperor married a servant girl, from whom the Emperor descended. Notwithstanding this, the Emperor was opposed to the recognition of such marriages, and argued against them before the court. The belief is that he was either not aware of this fact, or that he expected to be able to set aside the law in the case of his own family.

Morganatic marriages exist only in Germany, and are the product of Lutheranism. The Landgrave, Philip of Hesse, was permitted by Luther, Melancthon, and the other leaders of the Reformation in Germany, to marry a second wife in addition to the one who enjoyed the complete matrimonial rights. This permission was given by a formal document, which is still to be seen in the archives of the Landgraviate, and from it the practice of morganatic marriages arose, and hence it became the recognized law that princes might have wives of low degree whose children would have no right to inherit the status of legitimacy or the right of succession, and the wife so taken did not receive the title or fortune of the husband. This was the morganatic marriage, and the prince was allowed to contract another marriage which conferred on the wife and children all rights to succession and title.

Though this arrangement sprang out of the formal concession made by the first "reformers" to the Landgrave Philip, it is, of course, contrary to the laws of God, and of all Christian countries except Germany. It was the price paid by Luther for the Landgrave's support to the Reformation movement. In the last century, Anthony Ulrich, Duke of Saxe-Meiningen, contracted a morganatic marriage, and desired to secure for his morganatic wife the rank of Duchess, and for their offspring the right of succession, but all the princes of Germany united in deciding that there could be no marriage among German princes without equality of birth, and thus the law regarding morganatic marriages was made more definite.

The ultimate object is to make it appear that private judgment as the supreme judge of religious matters does not lead to the absurdities and dissensions to which Catholics are accustomed to point as its consequences. A principle which leads to absurdities and contradictions is itself absurd.

EDITORIAL NOTES.

BISHOP WHIPPLE, of Wisconsin, and other Bishops of the American Episcopal Church, are claiming great credit for having defeated the project brought forward at the Lambeth conference, to make the Archbishop of Canterbury supreme head of the Anglican Churches of the world—that is, of the world in a very limited sense, as the Anglican Church is an unknown quantity outside of the English-speaking countries, the British Empire, the United States, and a few small missions which have been established recently in one or two heathen countries. The American Bishops seem to wish to conceal the fact that the universal supremacy of the Archbishop of Canterbury was as firmly opposed by the colonial Bishops as by themselves. It was an evident absurdity that a supremacy should be conferred upon an Archbishop over the Church in foreign countries and the colonies, whereas he does not possess such supremacy even in England, where the Prime Minister is the real, though the queen is the nominal, head of the Church.

The statement made some months ago by the New York Independent, and which was copied into some Canadian religious papers, to the effect that the Jesuits in Madagascar have succeeded by coercive means and by threats, in securing numerous converts to the Catholic Church, has been refuted several times, but recently Father Castet, the Superior of the Jesuit missions at Emyrne, gave a very direct contradiction to the calumny. The story bore on its face the stamp of falsehood, but the contradiction by Father Castet proves conclusively that there is no foundation for it. He says:

"The Holy Spirit seems to be working wonders here almost as great as those of the Day of Pentecost. I know well enough that our enemies (may God forgive them for saying so, as we forgive them) utter all kinds of slander about the conversions, attributing them to violence, threats, extortion and tortures and all those iniquitous practices which they call Jesuitical practices. But the truth is that the vast concourse of people come to us in perfect freedom and with the greatest confidence, because they know by instinct that God is with us. Quite recently two Protestant ministers—one an Englishman and the other a Frenchman—presented themselves in a village which had just become converted to Catholicism. The only reply which they got from our numerous adherents was: 'We are Catholics now, and we have become Catholics of our own free will.' It was a hopeless task to try and do anything there, and the two ministers moved away to find fields easier to conquer."

Several other Jesuit Fathers of the Island confirm Father Castet's statements, showing that while it is true the missions are fruitful in good results, this is due to spontaneous conviction on the part of the natives, who are engaged everywhere in building churches so that in the rainy season they may have a shelter within which to worship. This is attested by Fathers Taix and Peyrilhe. During the hot weather Mass is celebrated in the open air.

IT APPEARS that even the Presbyterians of the United States are getting their eyes opened to the disastrous results of secularized or godless education, though that body was one of the most prominent in advocating the original establishment of a school system from which religion was rigidly excluded. They have had a surfeit of their own medicine, as the following extract from the Central Presbyterian of Richmond, Virginia, shows:

"The theological drift of the times is in some American communities alarming, but there is another drift affecting not so much the theory of Christianity as its practical application, and far more portentous to the spiritual life of the Church. We refer to the evident decline of family religion. So far as regular systematic training of children in devout habits by the precept and example of parents is concerned, a distressing conviction is impressed upon us that this foundation of Christian influence is rapidly falling in our own as well as in other churches."

"The degeneracy has already gone so far that our pulpits, press and administrative bodies seem well nigh paralyzed in the presence of its silent energy, which threatens to destroy our inherited type of piety in its very roots."

UNION OF ENGLAND.

done so much to High Church principles. This new movement is columns said to be the same sort of those who were the Oxford movement. Church party in seven thousand clerics the Church Union factor in the principles. It remains whether the establishment in Ireland similar success in High Churchism.

BARELY two or West was in a furor the wonders said by Francis Schlatter at Canton, Ohio. his public career announced, or it him, that he would diseases simply b over the persons find that success in Catholic Mexico are not apt to be fantastical super to Denver, where rounded by thous flocked to him to investigation it there were affected by his claim to be a he was genera ter has remain in obscurity, has he called to him by riage to Mrs. M. of the late mar Ferris wheel of exposition at C place. Schlatter olic, but he app the Faith, as h Episcopal clergy Catholicism bec countenance the fraud. Mrs. F posed to the mar object is to geth and that when abandon her. Ferris does not he has succeed something rese fluence.

CATHOLICITY rapid progress istration of the Falline. Unt the Lutheran but during the century the fe dom have agit penal laws and the Olaf, a sm paper publi assisted in this session of the toward the fu plete religio been pass ed abrogating th orders were e Four Luther seats in the jurity. Jes vote of 63 to peal of the g in advance to tion. There of nuns thro excellent w notwithstanding laws prosci now on a w will have a

Mr. GLAD most consist far as relig dislikes are cently to the and Cathol "I deriv every fresh baffle the Papacy to Church of C A year a Pope Leo N Anglican C ation: "The P Christendo action. it require above all the ship, what whole Chr ated or an proach the still burni and for th yet that d one. It the larges it will pro recollectio ever be o

Mr. GLAD most consist far as relig dislikes are cently to the and Cathol "I deriv every fresh baffle the Papacy to Church of C A year a Pope Leo N Anglican C ation: "The P Christendo action. it require above all the ship, what whole Chr ated or an proach the still burni and for th yet that d one. It the larges it will pro recollectio ever be o

Mr. GLAD most consist far as relig dislikes are cently to the and Cathol "I deriv every fresh baffle the Papacy to Church of C A year a Pope Leo N Anglican C ation: "The P Christendo action. it require above all the ship, what whole Chr ated or an proach the still burni and for th yet that d one. It the larges it will pro recollectio ever be o

Mr. GLAD most consist far as relig dislikes are cently to the and Cathol "I deriv every fresh baffle the Papacy to Church of C A year a Pope Leo N Anglican C ation: "The P Christendo action. it require above all the ship, what whole Chr ated or an proach the still burni and for th yet that d one. It the larges it will pro recollectio ever be o

Mr. GLAD most consist far as relig dislikes are cently to the and Cathol "I deriv every fresh baffle the Papacy to Church of C A year a Pope Leo N Anglican C ation: "The P Christendo action. it require above all the ship, what whole Chr ated or an proach the still burni and for th yet that d one. It the larges it will pro recollectio ever be o

NOTES.

Union of England, which has done so much toward propagating High Church principles. The Irish Ecclesiastical Gazette somewhat favors this new movement, and a writer in its columns said recently: "We want the same sort of men in Ireland as those who were the pioneers of the Oxford movement." The High Church party in England counts over seven thousand clergymen in its ranks, the Church Union being the chief factor in the propagation of its principles. It remains to be seen whether the establishment of the Union in Ireland will be followed by similar success in the propagation of High Churchism.

BARELY two or three years ago the West was in a fury of excitement over the wonders said to have been wrought by Francis Schlatter, recently residing at Canton, Ohio. Schlatter commenced his public career in Mexico, where he announced, or it was announced for him, that he would cure all manner of diseases simply by passing his hands over the persons afflicted. He did not find that success which he had hoped for in Catholic Mexico, where the people are not apt to be led astray by such fantastical superstitions, and he moved to Denver, where he was soon surrounded by thousands of devotees who flocked to him to be healed, though on investigation it was not found that there were any authentic causes effected by him to justify his claim to be a "divine healer," as he was generally termed. Schlatter has remained for some time in obscurity, but attention is now again called to him by the fact that his marriage to Mrs. Margaret Ferris, widow of the late maker of the celebrated Ferris wheel of the great Columbian exposition at Chicago, has just taken place. Schlatter was formerly a Catholic, but he appears to have abandoned the Faith, as he was married by the Episcopal clergyman at Pittsburg, Pa. Probably his mind was soured against Catholicism because Catholics did not countenance the "divine healing" fraud. Mrs. Ferris' relatives were opposed to the marriage, as they think his object is to get her money and diamonds, and that when he secures these he may abandon her. They say also that Mrs. Ferris does not really love him, but that he has succeeded in gaining over her something resembling an hypnotic influence.

Some of her gracious Majesty's subjects resorted to strange devices in their zeal to take part in the jubilee celebrations. An enterprising barrister inserted this advertisement in the *Liverpool Courier*: "In commemoration of the sixteenth year of the Queen's reign, Mr. will give his services gratuitously to any person of sixty years of age requiring a divorce." Which reminds us that in reviewing the "progress" made during the last sixty years, the evolution of divorce ought not to be omitted.—Ave Maria.

The late Archbishop of Montreal died poor. He gave away all he possessed in charity. Simple and self-denying in life, he requested that his obsequies should be devoid of all funeral pomp. Prayers not flowers, were what he desired. And, accordingly, the touching fact is recorded that, remembering the departed prelate's great charity to others, thousands of his bereaved flock instead of placing wreaths upon his coffin, deposited there an offering for a Mass for his soul's repose. This is a lesson that might be copied with profit to the departed in other lands besides Canada.—Buffalo Catholic Union and Times.

The poorest of the city poor should be colonized in a new country, where their bodies and minds will be purified by fresh air and new conditions and where the star of hope cannot fail to rise above the horizon of their beleaguered lives. The blood of a corrupted and degenerate race can only be revitalized by restoring it to the bosom of Nature. Cities are the grave of families. They devour men, while the country makes them. Any man can get out of a few rods of soil, by the labor of his own hands, more than enough for his own support; and in such an occupation he is a man and not a thing. At the very moment while he is wresting from the soil the means of preserving his own life, he is absorbing the sunlight and the air, and storing up in his brain and brawn the energy which will make his descendants mighty among men.—Church Progress.

A short while ago various Catholic papers were vigorously denouncing an outrage alleged to have taken place at Iron Mountain, Mich. It was reported that a prisoner suspected of murder at that place had been apprehended by a detective garbed as a priest, who wormed out of the unfortunate wretch a full confession of his crime. The press was very severe on the supposed action of the detective, proving that the principle "the end justifies the means" is amiably attributed to the Jesuits by ignorant or malicious foes, finds no acceptance among those who are associated with the Society of Jesus in promoting the faith. The Catholic pastor at Iron Mountain writes to the *Cincinnati Telegraph* that there is no truth whatever in the story of the impersonation of priestly

character on the part of the detective.—Catholic Universe.

The Baptists are excited because one of their ministers has declared that the English Baptists practiced sprinkling until 1611. Their spirit of intolerance is up—they will, if possible, have the official head of the man, the Reverend Doctor Whitsett, President of the Southern Baptist Theological Seminary, who has dared to state that probable historical fact. They clamor for his resignation and that not being forthcoming, they call for a boycott against the institution in which he lives. If it be not the truth, why not so conclusively refute it that it will do no further harm? Let Doctor Whitsett alone. Why should he not enjoy free speech? Concentrate attention on the date that he alleges for the adoption of immersion.—Catholic Review.

Toronto, Canada, is a city that has been, since its foundation, under the domination of Protestantism, the preachers generally having things their own way. One of the amenities of the peculiar civilization enforced there has been that street cars were not allowed to run on Sunday. But an election held recently this ordinance was repealed, and now the clang of the motorist's bell will be heard on the Sabbath, to the great horror of the one-week Christians. Toronto is a remarkable town in many ways. It is ruled by the Orange faction, and the popular musical taste of the locality is contempt with such lofty themes as "Croppies, Lie Down." It bears about the same relative proportion of Catholic to Protestant as is to be universally found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, that alternate mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orangeism that rules, a Catholic is never selected for that office. Another curious feature of the situation is that the Protestant clergy of Toronto is always in the thick of political campaigns, no matter what the question at issue. Their meddling is never severely criticized. But when the Catholic clergy of Montreal give wholesome advice in reference to their schools it is denounced as clerical intimidation. The inconsistencies of public life are quite instructive.—N. Y. Freeman's Journal.

An "amateur tramp," who is writing his reminiscences for a secular magazine, records that in the course of his wanderings he once accepted temporary employment from a benevolent Protestant minister. When Sunday morning came he suggested to "Sam, a stable boy," that he should go to church; but the suggestion was received with contempt. Sam had been watering the horses, and now had an empty bucket in each hand and some tobacco in his mouth. He stood still for a moment, regarding me intently and shifting the tobacco from one cheek to the other. "I have asked me with much directness if I took him for a 'dude,' I said that I should then go alone. 'That way?' asked Sam, with an eye to my gear. 'The best that I can do,' I explained. 'Then go, and be fired for a bam!' he replied, moving on toward the pump.

The Protestant Churchman, commenting on this, thanks it is the parlor-like appearance of the meeting-house that repels the poor, and adds: "It must be confessed that the church which greatly attracts the poor is the Roman Catholic. This is true, but it is not the whole truth. We mean nothing unkindly when we say that a Protestant congregation is simply the weekly parade of church members; and the poor, who have nothing to parade, simply avoid the procession. There is no good reason why a Protestant layman should go to meeting on Sunday; he can pray, read the bible and sing hymns at home. But Christ lives in the Catholic Church. The poor feel His presence there.—Ave Maria.

The need of special pastoral care and instruction that lads who leave school shortly after their First Communion to face the temptations of their approaching manhood in the midst of an evil world, induces the Reverend Michael P. Heffernan to propose, by means of an article in the *Catholic World*, the formation of a society for them to be known as Saint Anthony's Militia. He says: "What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough to join the Holy Name Society, or some other organization for young men attached to the church, a society purely spiritual in its first and fundamental principles yet containing in itself such inducements as are likely to attract the boy and keep him deeply interested in it, a society which shall bring him willingly to his duty once a month, and offer the pastor or spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their way—they want strength to push onward; and hence the necessity of monthly Communion and stronger relationship with their natural leaders—the priests. Without the sacraments all our preaching and all our so-called literary societies, amusements and attractions for the young men, are a beautiful bosh and waste of precious time. The meetings of the militia will afford their director the opportunity to tell them some truths plainly and to instruct them in the means to be used to become men of purity, honor and integrity.—Catholic Review.

THESE PRELIMINARIES. N. Y. Freeman's Journal, Aug. 21. We have received another communication from Dr. McAllister. It is in the nature of a reply to our reply, but came too late for consideration in this issue of the *Freeman's Journal*. Since we have been in communication with Dr. McAllister—even prior to the discussion of preliminaries—we have been careful to publish in full what he had to say so that it appeared side by side with our comments. While we have been doing this, and while he has reproduced in his paper, the *Christian Statesman*, some of his letters that first appeared in the *Freeman* he has never as yet permitted his readers to see anything that we have had to say. We have tired no better with the *Commercial Gazette*, with which he seems to be on familiar terms, and which at first professed a willingness to publish both sides. We can no longer ignore or tolerate this persistent discourtesy, and therefore must decline to give Dr. McAllister full space in the *Freeman*, at least until a more satisfactory understanding is arrived at. Next week we shall make some comments on statements in his last communication. In the meantime we insist that a common ground or criterion must be agreed on by which to test and know what are and what are not principles of the Apostolic Church before we can make those principles the measure of any others. He rejects our rule of faith as the criterion, and we reject his. Here we are at a standstill, for it is clear that without a criterion agreed on, without an adequate means to acquire a knowledge of what the Apostolic Church taught we cannot make its teachings the test of the truth of anything. All attempts to evade or skip this necessary preliminary are vain.

N. Y. Freeman's Journal, Aug. 28. There appears to be little likelihood that Dr. McAllister and we can come to any agreement on the preliminaries to a discussion. We have insisted, and still insist, that we must agree on a criterion by which we may know with certainty what are and what are not the principles of the Apostolic Church. The nature of his thesis makes a knowledge of these principles essentially necessary, and this knowledge cannot be obtained without a correct criterion. As long as they are not known with certainty they cannot be made the test of the truth of any other principles or doctrines, Catholic or otherwise. He says certain Catholic doctrines are a departure from Apostolic doctrines, and how are they to be known? In face of this question he appears to have come to the conclusion that we cannot agree as to what they are or as to the way to know them. In consequence of this failure to agree, it is clear that the Apostolic doctrines cannot be a common measure between us to test the truth of Catholic doctrines. We will now, in compliance with our promise, proceed to examine some statements in Dr. McAllister's last letter. He says: "You take a position the logic of which requires that I should accept the infallible testimony of the Roman Catholic Church to the inspiration of the Scriptures, or else proceed to prove their inspiration independently of the testimony of that infallible authority before going on with the main discussion." Our position is that you must not offer as inspired testimony any books or documents until you have proved their inspiration. You may select that method you please to prove it, but prove it you must, and beyond doubt, for doubt in this matter is fatal. If you wish to prove it by the infallible authority of the Catholic Church we will accept the proof as demonstrative, but as you reject that authority you must have recourse to some other means of proof. Your position requires you to prove the inspiration of the scriptures by your Covenantal rule of faith—the bible alone and your private judgment. To attempt to do it in any other way is to sacrifice your rule of faith and your Covenantalism with it. If you fail to prove inspiration by your rule of faith—as you most certainly will—you must reject the scriptures as inspired or fall back on the authority of the Catholic Church. There is no other alternative. That is our position. If you think you can prove the inspiration of the scriptures by your rule of faith, try it, and you will find yourself in the whirlpool of a vicious circle. "The principles of your own dialectics show that you hold an illogical and absurd position when you make the infallible definition of the Roman Catholic Church the proof of its own infallibility." If we did this we would at worst be as well off as you are at best. We would be just as illogical and absurd as you are, because we would be gyrating in the same vicious circle that incloses you. But the Catholic does not make the Church's affirmation of her infallibility the proof of her infallibility. If he did he would be just as viciously circular as the Covenantal who attempts to prove the inspiration of certain books by those books themselves. He believes in the infallibility of the Church for reasons distinct from and independent of her affirmation of it, just as he believes in the Divine mission and infallibility of the Apostles, for reasons other than their mere affirmation. The Apostles were logical and they had recourse to testimony to their divine mission other than their own statements. They did not ask or expect their converts to accept Christian belief by an act of intellect-

ual suicide. Just as the Apostles presented motives of credibility to their hearers before they asked them to recognize their claims or accept their teachings, so does the Catholic Church—the identical, continuous Church of the Apostles—present motives of credibility before she asks faith in her affirmation of infallibility. The motives of credibility she offers are identical with those given by the Apostles, because she herself is identical with the Apostolic Church. She is not only like that divinely instituted organization; she is that organization, which, in its life, cognizable through the centuries, carries with it its original motives of credibility. It is these motives that convince the Catholic of the divine authority of the Church and prepares him to accept her affirmations as infallible, just as the converts in Apostolic times accepted them, and for the same reason. Resting his faith on these motives of credibility, he is prepared to accept as infallible every official pronouncement of the Church on questions of faith and morals. Thus, when she affirms her infallibility he receives it as an unquestionable truth, not because of the affirmation, but for reasons back of it. This is the Catholic's mental attitude. There is no vicious circle here. He does not prove the infallibility of the Church by the infallibility of the Church, as the Protestant does, and must attempt to prove the inspiration of the Scriptures by the inspiration of the Scriptures.

If the Catholic did not believe in the divine authority of the Church before she affirms her infallibility, he could not believe in that infallibility, on her mere affirmation, after she affirms it; for before he believes her to be divinely commissioned she is to him fallible, and her affirmation is to him at best only that of a fallible authority, and as such not competent to induce faith in her claim to infallibility. All this the Catholic understands without a Covenantal lamp.

The divine commission of the Church once established—as it was in the beginning, by miracles—and the command of Christ to hear the Church once known, infallibility follows as a necessary consequence; for it rests on the infinite justice and veracity of God, who would not command us under threat of condemnation to hear a teacher who is capable of misleading us in things essential to salvation. We might here give the motives of credibility or reasons why the Catholic believes in the divine commission of the Church and, as a consequence, in her infallibility. But to do so would be to anticipate matters that belong to the main issue. This preliminary stage of the discussion is not the proper place for them; and we must not be led away from the preliminaries until they are definitely settled.

We have said enough thus far, we think, to make it clear that the pivotal issue between the Catholic and the Protestant is the identification of the Apostolic Church, which Christ established, and which continues, according to His promise, to exist and to teach, govern and administer His sacraments with all the faculties and authority given in His parting commission previous to His ascension. That Church continues to exist, enlightened by the Holy Ghost and by the directing presence of Christ, or the commission has failed, and with it Christianity. To deny the present existence of this Church is to deny Christianity. Once found, this Church should be the supreme and infallible authority for every one who believes or wants to believe in Jesus Christ as the Son of God and the Redeemer of mankind. This Church once found, there is an end to all haggling and quibbling about particular doctrines. Her decision would forever end them. It is a question of Church or no Church, Christianity or infidelity. But the Protestant is chary of this issue. The modern origin of his sect haunts him. He knows that in the process of identification it would be quickly swept out of consideration for lack of required age. Among the first to go by the board would be Covenantalism. As the process of elimination went on, every Protestant sect would fade from the field of vision, until the Catholic Church would remain without an adverse claimant.

Dr. McAllister thinks that he has the same logical rights to quote the scriptures to prove the inspiration of the scriptures that the Catholic has to quote a definition of the Church to prove the infallibility of the Church. That is a sad consolation, which is derived from finding somebody else in as bad a fix as ourselves. But the doctor is correct. He has the same right—that is to say, no right at all. For either of us to proceed in that manner is to move in a vicious circle, and no one, while sane and awake, has a right to do that. As we have seen, the Catholic does not rest his belief in the infallibility of the Church on the Church's affirmation of it, but on reasons independent of that affirmation. It is, however, different with the doctor. He is bound by his rule of faith—the bible alone and his private judgment—to prove the inspiration of the scriptures from the scriptures themselves; a process that, so long as he holds to his rule of faith, dooms him to the interior of the vicious circle. There is no escape for him, for the moment he appeals to any authority or evidence other than the bible he sacrifices his rule of faith, and if he confines himself to the Bible, he falls into the circle. He is under the sad necessity of violating his rule of faith or violating his reason. As a

matter of fact, he alternately violates both. When he quotes a text to prove the inspiration of that text he violates reason. When he appeals to the synagogue and to Jewish belief to find a canon or list of inspired books he violates his rule of faith. He must go to the Jew or the Catholic for his canon of Scriptures, for the Scriptures themselves—his rule of faith—give none. And yet a canon is absolutely necessary to him before he can make an act of faith in the Bible, for until he has the canon he cannot know what is or what is not Bible. For this canon or list of books he must appeal to the Jew, the Catholic or the bookbinder. In view of these glaring inconsistencies, it is not surprising that many who think Protestantism the true representative of Christianity, become infidels and scoffers.

Moving, as he does, in the inevitable vicious circle, Dr. McAllister, to prove the inspiration of the Scriptures, quotes II. Timothy, 3:16, "All Scripture is inspired of God, and is profitable for doctrine, reproof," etc. But as this is a part of the Scripture, and as the inspiration of the Scripture is the thing to be proved, the inspiration of the text itself must be proved before it is available testimony as to the inspiration of the whole. But passing that, the quotation does not prove inspiration, for it does not tell us what books constitute Scripture. It gives no indication by which to know what books or documents are referred to. It gives no list of books, nor does the Bible anywhere give a list. Until it is known what books are referred to the inspiration of none is proved. To make the text of any service to him, Dr. McAllister must, as we have before suggested, consult the Jew, the Catholic or the bookbinder. But such appeal sacrifices his rule of faith.

But St. Paul helps us along somewhat in the verse next above that quoted, verse 15, Chapter III. He quotes, "From thy infancy thou (Timothy) hast known the Holy Scriptures." Now, what Scripture was in existence when Timothy was in his infancy? They were not the Scriptures of the New Testament, for few, if any of them, were written when Timothy was a grown man and a Bishop, and he was an old man before St. John's Gospel was written. Reference then is made to the books of the Old Testament, in which Timothy was instructed in his infancy. The text then, when its own inspiration is proved, would go to prove the inspiration of the books of the Old Testament, if it had told Timothy what those books were. Its failure to indicate the books it refers to leaves Dr. McAllister under the necessity of again consulting the Jew, the Catholic or the bookbinder, and throwing aside his rule of faith.

But passing this, the text proves nothing for the New Testament, for it could not testify to the inspiration of books yet unwritten at the time referred to. We were correct, then, when we said there is not a single text in the Bible affirming its inspiration—meaning, of course, the whole Bible. Dr. McAllister refers to the Berean Jews, and says that our position—that the inspiration must be proved before the Scriptures can be quoted as inspired—would prevent Paul and Silas from quoting the Old Testament to them. It certainly would if the Berean Jews did not already believe in the authority of the Old Testament. St. Paul knew they admitted its authority, and consequently quoted it to them to prove the divine mission of Christ, and he was perfectly logical in doing so. And they very naturally consulted it to see if what St. Paul referred to was there.

Had the Bereans not believed in the authority of the Old Testament as a true record of Jewish doctrine and prophecy St. Paul's appeal to it when preaching to them would have been as illogical as Dr. McAllister's quotations from the bible would be to those who do not believe in its authority or inspiration. The fact that the Bereans consulted the Old Testament is no proof that they believed in its inspiration. It was enough that they believed it to be a correct record, and a record can be correct without being divinely inspired. Had the Bereans not believed in the authority of the Old Testament the apostle could not have discussed the issues between him and them. With that book as a common ground, St. Paul was not that kind of a logician. When he addressed Jews he referred to their recognized scriptures; when he spoke to pagans (as to the Athenians), he took other grounds. The doctor thinks our position—that their inspiration must be proved before quoting the Scriptures as divine—would prevent the Catholic from quoting them in his efforts to convert Protestants to the Catholic Church. Here he errs. It is perfectly legitimate to quote the Scriptures in their inspiration, as St. Paul quoted the Old Testament to the Bereans who believed in its authority. As long as the Protestant admits the inspiration of the Book, it is valid to quote it to him as evidence, just as it is valid to quote the Book of Mormon to the followers of Joe Smith or the Koran to the Mahomedans. If the Protestant does not believe in the inspiration, it is not valid reasoning to quote the Scriptures to him as inspired. He must be approached as St. Paul approached the Athenians and other pagans. There are other points in the doctor's letter which we may use as pegs to hang remarks on. In the meantime we hope he will bethink himself about the criterion of Apostolic principles, that we may get down comfortably to serious work.

CATHOLIC PRESS. Some of her gracious Majesty's subjects resorted to strange devices in their zeal to take part in the jubilee celebrations. An enterprising barrister inserted this advertisement in the *Liverpool Courier*: "In commemoration of the sixteenth year of the Queen's reign, Mr. will give his services gratuitously to any person of sixty years of age requiring a divorce." Which reminds us that in reviewing the "progress" made during the last sixty years, the evolution of divorce ought not to be omitted.—Ave Maria.

The poorest of the city poor should be colonized in a new country, where their bodies and minds will be purified by fresh air and new conditions and where the star of hope cannot fail to rise above the horizon of their beleaguered lives. The blood of a corrupted and degenerate race can only be revitalized by restoring it to the bosom of Nature. Cities are the grave of families. They devour men, while the country makes them. Any man can get out of a few rods of soil, by the labor of his own hands, more than enough for his own support; and in such an occupation he is a man and not a thing. At the very moment while he is wresting from the soil the means of preserving his own life, he is absorbing the sunlight and the air, and storing up in his brain and brawn the energy which will make his descendants mighty among men.—Church Progress.

A short while ago various Catholic papers were vigorously denouncing an outrage alleged to have taken place at Iron Mountain, Mich. It was reported that a prisoner suspected of murder at that place had been apprehended by a detective garbed as a priest, who wormed out of the unfortunate wretch a full confession of his crime. The press was very severe on the supposed action of the detective, proving that the principle "the end justifies the means" is amiably attributed to the Jesuits by ignorant or malicious foes, finds no acceptance among those who are associated with the Society of Jesus in promoting the faith. The Catholic pastor at Iron Mountain writes to the *Cincinnati Telegraph* that there is no truth whatever in the story of the impersonation of priestly

THESE PRELIMINARIES. N. Y. Freeman's Journal, Aug. 21. We have received another communication from Dr. McAllister. It is in the nature of a reply to our reply, but came too late for consideration in this issue of the *Freeman's Journal*. Since we have been in communication with Dr. McAllister—even prior to the discussion of preliminaries—we have been careful to publish in full what he had to say so that it appeared side by side with our comments. While we have been doing this, and while he has reproduced in his paper, the *Christian Statesman*, some of his letters that first appeared in the *Freeman* he has never as yet permitted his readers to see anything that we have had to say. We have tired no better with the *Commercial Gazette*, with which he seems to be on familiar terms, and which at first professed a willingness to publish both sides. We can no longer ignore or tolerate this persistent discourtesy, and therefore must decline to give Dr. McAllister full space in the *Freeman*, at least until a more satisfactory understanding is arrived at. Next week we shall make some comments on statements in his last communication. In the meantime we insist that a common ground or criterion must be agreed on by which to test and know what are and what are not principles of the Apostolic Church before we can make those principles the measure of any others. He rejects our rule of faith as the criterion, and we reject his. Here we are at a standstill, for it is clear that without a criterion agreed on, without an adequate means to acquire a knowledge of what the Apostolic Church taught we cannot make its teachings the test of the truth of anything. All attempts to evade or skip this necessary preliminary are vain.

N. Y. Freeman's Journal, Aug. 28. There appears to be little likelihood that Dr. McAllister and we can come to any agreement on the preliminaries to a discussion. We have insisted, and still insist, that we must agree on a criterion by which we may know with certainty what are and what are not the principles of the Apostolic Church. The nature of his thesis makes a knowledge of these principles essentially necessary, and this knowledge cannot be obtained without a correct criterion. As long as they are not known with certainty they cannot be made the test of the truth of any other principles or doctrines, Catholic or otherwise. He says certain Catholic doctrines are a departure from Apostolic doctrines, and how are they to be known? In face of this question he appears to have come to the conclusion that we cannot agree as to what they are or as to the way to know them. In consequence of this failure to agree, it is clear that the Apostolic doctrines cannot be a common measure between us to test the truth of Catholic doctrines. We will now, in compliance with our promise, proceed to examine some statements in Dr. McAllister's last letter. He says: "You take a position the logic of which requires that I should accept the infallible testimony of the Roman Catholic Church to the inspiration of the Scriptures, or else proceed to prove their inspiration independently of the testimony of that infallible authority before going on with the main discussion." Our position is that you must not offer as inspired testimony any books or documents until you have proved their inspiration. You may select that method you please to prove it, but prove it you must, and beyond doubt, for doubt in this matter is fatal. If you wish to prove it by the infallible authority of the Catholic Church we will accept the proof as demonstrative, but as you reject that authority you must have recourse to some other means of proof. Your position requires you to prove the inspiration of the scriptures by your Covenantal rule of faith—the bible alone and your private judgment. To attempt to do it in any other way is to sacrifice your rule of faith and your Covenantalism with it. If you fail to prove inspiration by your rule of faith—as you most certainly will—you must reject the scriptures as inspired or fall back on the authority of the Catholic Church. There is no other alternative. That is our position. If you think you can prove the inspiration of the scriptures by your rule of faith, try it, and you will find yourself in the whirlpool of a vicious circle. "The principles of your own dialectics show that you hold an illogical and absurd position when you make the infallible definition of the Roman Catholic Church the proof of its own infallibility." If we did this we would at worst be as well off as you are at best. We would be just as illogical and absurd as you are, because we would be gyrating in the same vicious circle that incloses you. But the Catholic does not make the Church's affirmation of her infallibility the proof of her infallibility. If he did he would be just as viciously circular as the Covenantal who attempts to prove the inspiration of certain books by those books themselves. He believes in the infallibility of the Church for reasons distinct from and independent of her affirmation of it, just as he believes in the Divine mission and infallibility of the Apostles, for reasons other than their mere affirmation. The Apostles were logical and they had recourse to testimony to their divine mission other than their own statements. They did not ask or expect their converts to accept Christian belief by an act of intellect-

ual suicide. Just as the Apostles presented motives of credibility to their hearers before they asked them to recognize their claims or accept their teachings, so does the Catholic Church—the identical, continuous Church of the Apostles—present motives of credibility before she asks faith in her affirmation of infallibility. The motives of credibility she offers are identical with those given by the Apostles, because she herself is identical with the Apostolic Church. She is not only like that divinely instituted organization; she is that organization, which, in its life, cognizable through the centuries, carries with it its original motives of credibility. It is these motives that convince the Catholic of the divine authority of the Church and prepares him to accept her affirmations as infallible, just as the converts in Apostolic times accepted them, and for the same reason. Resting his faith on these motives of credibility, he is prepared to accept as infallible every official pronouncement of the Church on questions of faith and morals. Thus, when she affirms her infallibility he receives it as an unquestionable truth, not because of the affirmation, but for reasons back of it. This is the Catholic's mental attitude. There is no vicious circle here. He does not prove the infallibility of the Church by the infallibility of the Church, as the Protestant does, and must attempt to prove the inspiration of the Scriptures by the inspiration of the Scriptures.

If the Catholic did not believe in the divine authority of the Church before she affirms her infallibility, he could not believe in that infallibility, on her mere affirmation, after she affirms it; for before he believes her to be divinely commissioned she is to him fallible, and her affirmation is to him at best only that of a fallible authority, and as such not competent to induce faith in her claim to infallibility. All this the Catholic understands without a Covenantal lamp.

The divine commission of the Church once established—as it was in the beginning, by miracles—and the command of Christ to hear the Church once known, infallibility follows as a necessary consequence; for it rests on the infinite justice and veracity of God, who would not command us under threat of condemnation to hear a teacher who is capable of misleading us in things essential to salvation. We might here give the motives of credibility or reasons why the Catholic believes in the divine commission of the Church and, as a consequence, in her infallibility. But to do so would be to anticipate matters that belong to the main issue. This preliminary stage of the discussion is not the proper place for them; and we must not be led away from the preliminaries until they are definitely settled.

We have said enough thus far, we think, to make it clear that the pivotal issue between the Catholic and the Protestant is the identification of the Apostolic Church, which Christ established, and which continues, according to His promise, to exist and to teach, govern and administer His sacraments with all the faculties and authority given in His parting commission previous to His ascension. That Church continues to exist, enlightened by the Holy Ghost and by the directing presence of Christ, or the commission has failed, and with it Christianity. To deny the present existence of this Church is to deny Christianity. Once found, this Church should be the supreme and infallible authority for every one who believes or wants to believe in Jesus Christ as the Son of God and the Redeemer of mankind. This Church once found, there is an end to all haggling and quibbling about particular doctrines. Her decision would forever end them. It is a question of Church or no Church, Christianity or infidelity. But the Protestant is chary of this issue. The modern origin of his sect haunts him. He knows that in the process of identification it would be quickly swept out of consideration for lack of required age. Among the first to go by the board would be Covenantalism. As the process of elimination went on, every Protestant sect would fade from the field of vision, until the Catholic Church would remain without an adverse claimant.

Dr. McAllister thinks that he has the same logical rights to quote the scriptures to prove the inspiration of the scriptures that the Catholic has to quote a definition of the Church to prove the infallibility of the Church. That is a sad consolation, which is derived from finding somebody else in as bad a fix as ourselves. But the doctor is correct. He has the same right—that is to say, no right at all. For either of us to proceed in that manner is to move in a vicious circle, and no one, while sane and awake, has a right to do that. As we have seen, the Catholic does not rest his belief in the infallibility of the Church on the Church's affirmation of it, but on reasons independent of that affirmation. It is, however, different with the doctor. He is bound by his rule of faith—the bible alone and his private judgment—to prove the inspiration of the scriptures from the scriptures themselves; a process that, so long as he holds to his rule of faith, dooms him to the interior of the vicious circle. There is no escape for him, for the moment he appeals to any authority or evidence other than the bible he sacrifices his rule of faith, and if he confines himself to the Bible, he falls into the circle. He is under the sad necessity of violating his rule of faith or violating his reason. As a

matter of fact, he alternately violates both. When he quotes a text to prove the inspiration of that text he violates reason. When he appeals to the synagogue and to Jewish belief to find a canon or list of inspired books he violates his rule of faith. He must go to the Jew or the Catholic for his canon of Scriptures, for the Scriptures themselves—his rule of faith—give none. And yet a canon is absolutely necessary to him before he can make an act of faith in the Bible, for until he has the canon he cannot know what is or what is not Bible. For this canon or list of books he must appeal to the Jew, the Catholic or the bookbinder. In view of these glaring inconsistencies, it is not surprising that many who think Protestantism the true representative of Christianity, become infidels and scoffers.

Moving, as he does, in the inevitable vicious circle, Dr. McAllister, to prove the inspiration of the Scriptures, quotes II. Timothy, 3:16, "All Scripture is inspired of God, and is profitable for doctrine, reproof," etc. But as this is a part of the Scripture, and as the inspiration of the Scripture is the thing to be proved, the inspiration of the text itself must be proved before it is available testimony as to the inspiration of the whole. But passing that, the quotation does not prove inspiration, for it does not tell us what books constitute Scripture. It gives no indication by which to know what books or documents are referred to. It gives no list of books, nor does the Bible anywhere give a list. Until it is known what books are referred to the inspiration of none is proved. To make the text of any service to him, Dr. McAllister must, as we have before suggested, consult the Jew, the Catholic or the bookbinder. But such appeal sacrifices his rule of faith.

But St. Paul helps us along somewhat in the verse next above that quoted, verse 15, Chapter III. He quotes, "From thy infancy thou (Timothy) hast known the Holy Scriptures." Now, what Scripture was in existence when Timothy was in his infancy? They were not the Scriptures of the New Testament, for few, if any of them, were written when Timothy was a grown man and a Bishop, and he was an old man before St. John's Gospel was written. Reference then is made to the books of the Old Testament, in which Timothy was instructed in his infancy. The text then, when its own inspiration is proved, would go to prove the inspiration of the books of the Old Testament, if it had told Timothy what those books were. Its failure to indicate the books it refers to leaves Dr. McAllister under the necessity of again consulting the Jew, the Catholic or the bookbinder, and throwing aside his rule of faith.

But passing this, the text proves nothing for the New Testament, for it could not testify to the inspiration of books yet unwritten at the time referred to. We were correct, then, when we said there is not a single text in the Bible affirming its inspiration—meaning, of course, the whole Bible. Dr. McAllister refers to the Berean Jews, and says that our position—that the inspiration must be proved before the Scriptures can be quoted as inspired—would prevent Paul and Silas from quoting the Old Testament to them. It certainly would if the Berean Jews did not already believe in the authority of the Old Testament. St. Paul knew they admitted its authority, and consequently quoted it to them to prove the divine mission of Christ, and he was perfectly logical in doing so. And they very naturally consulted it to see if what St. Paul referred to was there.

Had the Bereans not believed in the authority of the Old Testament as a true record of Jewish doctrine and prophecy St. Paul's appeal to it when preaching to them would have been as illogical as Dr. McAllister's quotations from the bible would be to those who do not believe in its authority or inspiration. The fact that the Bereans consulted the Old Testament is no proof that they believed in its inspiration. It was enough that they believed it to be a correct record, and a record can be correct without being divinely inspired. Had the Bereans not believed in the authority of the Old Testament the apostle could not have discussed the issues between him and them. With that book as a common ground, St. Paul was not that kind of a logician. When he addressed Jews he referred to their recognized scriptures; when he spoke to pagans (as to the Athenians), he took other grounds. The doctor thinks our position—that their inspiration must be proved before quoting the Scriptures as divine—would prevent the Catholic from quoting them in his efforts to convert Protestants to the Catholic Church. Here he errs. It is perfectly legitimate to quote the Scriptures in their inspiration, as St. Paul quoted the Old Testament to the Bereans who believed in its authority. As long as the Protestant admits the inspiration of the Book, it is valid to quote it to him as evidence, just as it is valid to quote the Book of Mormon to the followers of Joe Smith or the Koran to the Mahomedans. If the Protestant does not believe in the inspiration, it is not valid reasoning to quote the Scriptures to him as inspired. He must be approached as St. Paul approached the Athenians and other pagans. There are other points in the doctor's letter which we may use as pegs to hang remarks on. In the meantime we hope he will bethink himself about the criterion of Apostolic principles, that we may get down comfortably to serious work.

THESE PRELIMINARIES. N. Y. Freeman's Journal, Aug. 21. We have received another communication from Dr. McAllister. It is in the nature of a reply to our reply, but came too late for consideration in this issue of the *Freeman's Journal*. Since we have been in communication with Dr. McAllister—even prior to the discussion of preliminaries—we have been careful to publish in full what he had to say so that it appeared side by side with our comments. While we have been doing this, and while he has reproduced in his paper, the *Christian Statesman*, some of his letters that first appeared in the *Freeman* he has never as yet permitted his readers to see anything that we have had to say. We have tired no better with the *Commercial Gazette*, with which he seems to be on familiar terms, and which at first professed a willingness to publish both sides. We can no longer ignore or tolerate this persistent discourtesy, and therefore must decline to give Dr. McAllister full space in the *Freeman*, at least until a more satisfactory understanding is arrived at. Next week we shall make some comments on statements in his last communication. In the meantime we insist that a common ground or criterion must be agreed on by which to test and know what are and what are not principles of the Apostolic Church before we can make those principles the measure of any others. He rejects our rule of faith as the criterion, and we reject his. Here we are at a standstill, for it is clear that without a criterion agreed on, without an adequate means to acquire a knowledge of what the Apostolic Church taught we cannot make its teachings the test of the truth of anything. All attempts to evade or skip this necessary preliminary are vain.

N. Y. Freeman's Journal, Aug. 28. There appears to be little likelihood that Dr. McAllister and we can come to any agreement on the preliminaries to a discussion. We have insisted, and still insist, that we must agree on a criterion by which we may know with certainty what are and what are not the principles of the Apostolic Church. The nature of his thesis makes a knowledge of these principles essentially necessary, and this knowledge cannot be obtained without a correct criterion. As long as they are not known with certainty they cannot be made the test of the truth of any other principles or doctrines, Catholic or otherwise. He says certain Catholic doctrines are a departure from Apostolic doctrines, and how are they to be known? In face of this question he appears to have come to the conclusion that we cannot agree as to what they are or as to the way to know them. In consequence of this failure to agree, it is clear that the Apostolic doctrines cannot be a common measure between us to test the truth of Catholic doctrines. We will now, in compliance with our promise, proceed to examine some statements in Dr. McAllister's last letter. He says: "You take a position the logic of which requires that I should accept the infallible testimony of the Roman Catholic Church to the inspiration of the Scriptures, or else proceed to prove their inspiration independently of the testimony of that infallible authority before going on with the main discussion." Our position is that you must not offer as inspired testimony any books or documents until you have proved their inspiration. You may select that method you please to prove it, but prove it you must, and beyond doubt, for doubt in this matter is fatal. If you wish to prove it by the infallible authority of the Catholic Church we will accept the proof as demonstrative, but as you reject that authority you must have recourse to some other means of proof. Your position requires you to prove the inspiration of the scriptures by your Covenantal rule of faith—the bible alone and your private judgment. To attempt to do it in any other way is to sacrifice your rule of faith and your Covenantalism with it. If you fail to prove inspiration by your rule of faith—as you most certainly will—you must reject the scriptures as inspired or fall back on the authority of the Catholic Church. There is no other alternative. That is our position. If you think you can prove the inspiration of the scriptures by your rule of faith, try it, and you will find yourself in the whirlpool of a vicious circle. "The principles of your own dialectics show that you hold an illogical and absurd position when you make the infallible definition of the Roman Catholic Church the proof of its own infallibility." If we did this we would at worst be as well off as you are at best. We would be just as illogical and absurd as you are, because we would be gyrating in the same vicious circle that incloses you. But the Catholic does not make the Church's affirmation of her infallibility the proof of her infallibility. If he did he would be just as viciously circular as the Covenantal who attempts to prove the inspiration of certain books by those books themselves. He believes in the infallibility of the Church for reasons distinct from and independent of her affirmation of it, just as he believes in the Divine mission and infallibility of the Apostles, for reasons other than their mere affirmation. The Apostles were logical and they had recourse to testimony to their divine mission other than their own statements. They did not ask or expect their converts to accept Christian belief by an act of intellect-

ual suicide. Just as the Apostles presented motives of credibility to their hearers before they asked them to recognize their claims or accept their teachings, so does the Catholic Church—the identical, continuous Church of the Apostles—present motives of credibility before she asks faith in her affirmation of infallibility. The motives of credibility she offers are identical with those given by the Apostles, because she herself is identical with the Apostolic Church. She is not only like that divinely instituted organization; she is that organization, which, in its life, cognizable through the centuries, carries with it its original motives of credibility. It is these motives that convince the Catholic of the divine authority of the Church and prepares him to accept her affirmations as infallible, just as the converts in Apostolic times accepted them, and for the same reason. Resting his faith on these motives of credibility, he is prepared to accept as infallible every official pronouncement of the Church on questions of faith and morals. Thus, when she affirms her infallibility he receives it as an unquestionable truth, not because of the affirmation, but for reasons back of it. This is the Catholic's mental attitude. There is no vicious circle here. He does not prove the infallibility of the Church by the infallibility of the Church, as the Protestant does, and must attempt to prove the inspiration of the Scriptures by the inspiration of the Scriptures.

If the Catholic did not believe in the divine authority of the Church before she affirms her infallibility, he could not believe in that infallibility

LEAGUE OF THE SACRED HEART.

General Intention for September.

CLERGY RETREATS. (Named by the Cardinal Protector and blessed by the Pope for all Associates.)

Messenger of the Sacred Heart.

The most sacred and exalted the office the greater is the need of grace from on high to fill it worthily.

To him more directly than to others among the chosen ones were addressed the words of the Saviour: "You are the salt of the earth" (Matt. v. 13).

"A priest is ordained an *exercendum perfectionem*—that is, not only to be perfect, but by his own life, and by the action and influence of his life in word and deed on others, to exhibit and to impress on them the perfection of our Divine Lord.

The first means to sacerdotal perseverance and perfection is the sacramental grace of the priesthood. Every sacrament confers sanctifying grace; but as each is ordained for a distinct end, a special grace is given by each for the distinct end of each.

The second general means is the priesthood itself, for it is a source of sanctification to the priest. It is a restraint and a guard and a shelter against the world. It is a motive and a measure of aspiration. It is a constant impulse after a higher degree of union with God.

The priest, then, is called to show perfection in himself and to exercise it upon others. He is not only saved to save others, but sanctified for their sanctification.

He is set as the light to give light, as the salt to resist corruption, as the good odor of Christ, like the censor between the living and the dead.

Well might poor human nature shrink from the weight of such honors, and standing appalled before the awful responsibility of so august a calling, exclaim "Grandis sacerdotis dignitas sed grandis ruina!"

If the responsibility and dangers of the priest be great, the graces vouchsafed him and the helps wherewith he is surrounded are incomparably greater.

Cardinal Manning referring to these words, remarks: "To have been chosen by Him out of all the world is by itself a revelation of His purpose to save us. To call us out of His servants to be His friends; to admit us to the knowledge of His work and will; to make known also to us the communications of the Father; to have chosen us when we thought not of Him, to have made us capable of serving Him—each and all these signs of grace pledge to us that His will is steadfast to save us if we do not betray our-

self." And again: "In all times of anxiety and fear and doubt and discouragement we may say—God has foreknown and predestinated me to be a priest: He has called and justified and adopted me into the glory of His sons. He has sealed me with the mark of His soldiers and signed me with the character of His priests. He has guided and guarded me in my youth and manhood, and has preserved me to this day, supporting my perseverance by the ever present and unfailing help of His manifold grace in every time of need. In every change of the warfare which is against me, I know that He wills my salvation. What has He left undone that He could do to save me? One thing He will never do: He will never take away from me my free will. And this is my only danger. If I freely betray myself or forsake Him, then I shall perish; but if my will is united with Him, He will guide and guard me, not only from my enemies without, but even from myself. If I only have no will to grieve Him, He will keep me even unto death."

Of all those who are predestinated to be conformed to the image of Jesus Christ, they come first who share His priesthood and character. They are called to be like Him, that they may be the representatives of His person, and the images of His mind. To them, therefore, are given all proportionate and adequate means of the closest conformity with Him.

Among the general means which are inseparable from His sacred character there are three which exceed the others in importance, and from which all minor helps derive. The first means to sacerdotal perseverance and perfection is the sacramental grace of the priesthood. Every sacrament confers sanctifying grace; but as each is ordained for a distinct end, a special grace is given by each for the distinct end of each.

The second general means is the priesthood itself, for it is a source of sanctification to the priest. It is a restraint and a guard and a shelter against the world. It is a motive and a measure of aspiration. It is a constant impulse after a higher degree of union with God. A priest is set apart for God's greatest glory; and on all his sacerdotal life, as on all the vessels of the Temple, is written *Sanctificatus Domino* (Zach. xiv. 21).

The pastoral office also is in itself a discipline of perfection, and is the third general means to be considered. For, first of all, it is a life of abnegation of self. A pastor has as many obligations to fulfill as he has souls to serve.

The pastor's office, moreover, is the highest discipline of charity; and charity is the perfection of God and man. It was charity that moved him to become a pastor, and charity binds him to give his life for his flock. Between the beginning and the end of his life charity is the urgent motive which constrains, sustains, and spends all his living powers.

Cardinal Manning referring to these words, remarks: "To have been chosen by Him out of all the world is by itself a revelation of His purpose to save us. To call us out of His servants to be His friends; to admit us to the knowledge of His work and will; to make known also to us the communications of the Father; to have chosen us when we thought not of Him, to have made us capable of serving Him—each and all these signs of grace pledge to us that His will is steadfast to save us if we do not betray our-

all, is his daily Mass. 'When the morning was come, Jesus stood on the shore.' The day begins with the presence of Jesus; the altar is the shore of the Eternal World, and Jesus comes at our word. In the Holy Mass we know Him, and yet our eyes are hidden. He is in another form. We cannot see Him; but we know that it is the Lord. He makes ready for us and gives us the Bread of Life. If we were to spend a whole life in preparation, one such divine contact with His Presence would be an over-payment of all our prayer and penance and purification of heart. But He comes to us, not once in our life only, but morning by morning. Every day begins with Him. If the first hour of every day were spent in the presence—certain though unseen—of our guardian angel or of our patron saint, our whole day would be restrained and elevated by it. Familiarity might deaden at last our vivid sense of so near an approach of the supernatural world, and we might cease to realize it. But the Holy Mass is more than all this. It is the personal Presence of the Lord of angels and of saints; and yet through familiarity with the exceeding condescension of His great humility, we may gradually lose the vividness of our perception. The Council of Trent teaches us that the Presence of Jesus is above the laws and order of nature. He is there, God and Man in personal reality and substance; and we, when we hold the Blessed Sacrament in our hands, are in contact with the Creator, Redeemer and Sanctifier of the world. The Council says again that He is present, not as in a place, but as He is—a substance. In the divine order there is no time, and place is not. We are in contact with the eternal world; and that contact is real and substantial and personal, both on His side and on ours. We behold Him face to face by the vision of faith. Beyond this there is nothing but the vision of the blessed.

"If our hearts were prepared as they might and ought to be by contrition and piety, the sacramental grace of even one Communion would suffice to sanctify us in body, soul and spirit. The virtues which go out from the presence of our Lord into our hearts are measured by our capacity to receive them; and that capacity is measured by our preparation before we go to the altar, and by our habitual union with God. He becomes the guide of all our living powers. They are elevated by union with Him. As every beat of the heart and every breath we draw is prevented and sustained by His creative power, so He prevents all our thoughts, words and works. Our freedom and our agency are made perfect by union with Him. He is the presiding and Divine Agent who helps us in all things to do His will, but demands of us our whole personal obedience. We live and act and speak of our own freedom; but our freedom is guided and guarded by His grace and power. He lives in us, and we live in Him. What help can be wanting to a priest who loves his daily Mass? It contains all things—*Nutrit, presertat, reparat, delectat et auget!* It is our food, our shelter, our refreshment, our delight, and our ever-growing strength."

"The second (special) help of a priest's life is the Divine Office. Seven times a day the acts of divine worship ascend from the Church throughout the world to the throne of God. The Church in warfare, in suffering, and in heaven, adores the ever-blessed Trinity with an incessant voice of prayer and praise. The whole Church is the sanctuary, and the Divine Office is the ritual of the choir on earth uniting with the praises, thanksgivings and doxologies which are the ritual of the choir in heaven. Every priest has his place in this choir, and he makes seven visits to the heavenly court day by day.

"The Divine Office is a part of the divine tradition. It is a perpetual witness for God and for the faith. It has been wrought together by the hands of men; but those men were saints, and their work was wrought under the guidance of the Holy Ghost. The framing of the Ritual may have been the work of human hands; but the materials are the words of the Spirit of God. The Psalms and the Scriptures of inspired men under the Old Law and the New, with the writings of the saints, are all interwoven into a wonderful texture of prayer and praise, of worship and witness of the kingdom of God, and of the Communion of Saints. The perpetual revolution of yearly solemnities and festivals—winter and spring, summer and autumn—brings round continually the whole revelation of faith. Prophets and Apostles, Evangelists and Saints, speak to us with voices that never die. The whole history of the kingdom of God is always returning upon our sight. . . . What ought to be the habitual piety, recollection, humility in word and spirit, of one who, seven times a day, in choir with the saints, and before the face of God? Next to the Holy Mass, what greater help to sacerdotal perfection can there be than this?"

We would never end were we to dwell on all the other special helps which abound in the sacerdotal life. We say nothing of the numberless graces the priest derives from his very preaching to others and from the administration of the sacraments—from the confessional in particular. The former re-acts with a powerful effect upon the sacerdot. It deepens the outlines of God's truths in his intellect, conscience and heart. It powerfully sustains his will, and it calls down a special blessing into the soul of the preacher. In the latter, he acquires

self-knowledge, for it shows him his own face in a glass by the lives of sinners. It excites contrition within him by the sorrow of penitents, who will not be consoled. It heightens his delicacy of conscience when he hears others accuse themselves of omissions and deviations from the will of God. It fosters aspiration by the sight of the fervent whose one desire and effort, in the midst of burdened and restless homes, is to rise higher and higher in union with God; and finally calls for self-accusation at one's own unprofitableness from the generosity and fidelity of those who are hindered on every side, and yet, in humility, self-denial, charity and conformity to God's will, outstrip others who have every gift of time and grace needed for perfection.

But there is one help which a priest cannot do without, and that is his *spiritual retreat*, wherein he tempers his soul anew, from time to time, in mental prayer, and acquires and strengthens the same habit of mental prayer so essential to his perseverance in fervor. By this most salutary exercise his will acquires a fixity in the practice of all priestly virtue. It alone a sure and punctual and fervent fulfillment of all the other functions, already enumerated, which, in turn, have been classed as special helps. Thanks to the spiritual exercises and mental prayer, these are performed not through custom, nor in a perfunctory manner, but with a supernatural warmth and a greater fidelity and insistence in times of spiritual aridity. The same unexceptional authority—Cardinal Manning—from whom we have already so copiously quoted, thus insists upon the necessity of mental prayer: "A priest's life is the *vita munda* of our Lord, and for our instruction Jesus spent days in toll and nights in prayer. A priest's life is both contemplative and active, and these two elements cannot be separated without loss and danger. *Ille meditare, in his est, ut profectus tuus manifestus sit omnibus.* The things Timothy was to meditate and to live in were all the truths and precepts of faith, but most especially reading, exhortation and doctrine—that is, the deposit of the revelation in all its fulness and detail. In reading, our minds terminate upon a book; in meditation, our intelligence and our hearts terminate upon God. Prayer is a vital act of faith and desire, to attain a fuller knowledge of God and a closer union with Him in affection and in resolution—that is, in heart and will.

"The first effect of mental prayer is the realization of the objects of faith—that is, of the world unseen as if it were visible, and of the future as if it were present. To realize is to have a vivid and abiding perception of things unseen as if they were palpable, and things future as if they were already come. We read of Moses that he endured the wrath of Pharaoh as seeing Him that was invisible. All the terror of the earthly king was lost in the sense of the Divine Presence behind the throne which overpowered all human majesty. St. Paul says we walk by faith, not by sight; but the objects of faith are eternal, the objects of sight are passing away. The invisible world is the substance, the visible world is the shadow. To minds that are not supernatural this world, loud and glaring, is palpable, and therefore thought to be real. The unseen is impalpable, and though not to be denied, yet upon such things it has no action or constraining power. The great multitude of men live all day long as if there were no unseen world and no world to come. They do not meditate. They say prayers, but their prayers are not mental. The mind does not realize or aspire or stay itself upon God, upon the glory of the ever-blessed Trinity, upon the beauty of the sacred Manhood, upon the bliss of the Mother of God, upon the rest and joy hereafter, upon the presence of Jesus with us always, and the indwelling of the Holy Ghost in every pure and humble soul, above all in the soul of a pure and fervent pastor. If we realize these things as the merchant realizes the market place and his sales of merchandise, or the money lender his securities and his coins of gold, then we shall live in this world, but not of it, as those who have risen with Christ (Col. iii. 1.) and are already 'blessed with Him in heavenly places' (Ephes. i. 3). This realization of unseen and heavenly things is better than all external rules to guard and

strengthen a priest. It is an internal light and strength, which he carries with him at all times and in every place, sustaining the sacramental grace of his priesthood; and this is a divine and unfailing help in every peril and need."

The annual retreat is, therefore, an all important means of sanctification for the ministers of God's altar; and it is the universal custom in all dioceses to set apart every year a few days to be devoted exclusively to this holy exercise. More than this, for a number of years past, many dioceses in Europe, and notably in France, have established the custom of a monthly retreat. One day, every month, the clergy of a city or of a township meet at the diocesan seminary and there meditate on the points given by a director and attend a conference. Cases of conscience are solved, and there is an exchange of thought relative to practical means to be adopted for the greater efficiency of pastoral work in the respective parishes. Concerted action and mutual encouragement in trying circumstances are the result. And after a day spent in the refreshing and invigorating atmosphere of community life, each pastor returns to his flock with a joyful heart and better disposed to sanctify his lonely life by prayer and the exercise of greater zeal for the salvation of souls.

As the Associates of the Apostleship of Prayer should, beyond all others, evince a deeper love and a keener interest for their pastors, who devote themselves with such untiring zeal to their spiritual welfare, they should pray, this month especially, that God may smooth the difficulties which hinder the greater extension of these retreats which the Church has so much at heart. These difficulties are far greater in a missionary country where the paucity of priests is more generally felt. But let them not forget to look beyond our own horizon, and pray for the zealous clergy of other countries also, who are more exposed to the open rage and hatred of the enemies of God's Church, as is the case in France and Belgium.

O Jesus! through the most pure heart of Mary, I offer thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that the Holy Ghost may shower down His choicest graces on our holy and devoted clergy. Amen.

Which is worse, imprisonment for life or a life-long disease, like scrofula, for example? The former, certainly, would be preferable were it not that Ayer's Sarsaparilla can always come to the rescue and give the poor sufferer health, strength, and happiness.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician on purchases made for them, and getting his profits or commissions from the importers or manufacturers, and hence—2nd. No extra commissions are charged in patron on purchases made for them, and getting them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of this Agency will be handled with the same conscientiousness and attention to your interests as authority to act as your agent. Whenever you want to buy anything and your order is sent to this Agency, please send it to— THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N. Y.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO.

ESTABLISHED 27 YEARS. WAS built in 1890, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of leaving home and the expense of long railway travel. The Fraser House is situated most pleasantly upon a lofty hill overlooking the Lake Erie from a height of 150 feet, and commanding a magnificent view of the beautiful scenery surrounding it on every side. The handsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided. Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and at St. Thomas, running east, west and north to all important points.

W. W. FRASER, Proprietor.

D. R. WAUGH, 57 TALBOT ST., LONDON, Ont., Specialty, Nervous Diseases.

D. R. WOODRUFF, NO. 185 QUEEN'S AVE. E., Defective Vision, Impaired Hearing, nasal catarrh and troublesome throat. Eyes tested, glasses adjusted. Hours, 12 to 4.

LOVE & DIGMAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds to loan.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

See your grocer for particulars, or drop a postcard to LEVER BROS., Limited TORONTO

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND

Which Are GIVEN AWAY EVERY MONTH

Our Jewett, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

The Book under for at \$4 is acknowledged to be the best machine made for the money. Write for special prices to clergymen and converts.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

See your grocer for particulars, or drop a postcard to LEVER BROS., Limited TORONTO

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND

Which Are GIVEN AWAY EVERY MONTH

Our Jewett, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

The Book under for at \$4 is acknowledged to be the best machine made for the money. Write for special prices to clergymen and converts.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.



Beautiful eyes grow dull and dim. As the swift years steal away. Beautiful, willowy tresses so slim. Lose fairness with every day. But she still is queen and bath charms to spare. Who wears youth's coronal—beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of Ayer's Hair Vigor.

Ayer's Hair Vigor.



The O'Keefe Brewery Co. of Toronto, Ltd.

High-class English and Bavarian Hopped Ales XXX Porter and Stout.

Specialties of the highest reputation. Sole Importers: W. HAWKES, J. G. LINDSAY, Proprietors. Vice-Proprietors: J. G. LINDSAY, J. G. LINDSAY.

ASK FOR DESIGNS

High-Class Church Windows

Robbs Mfg. Co. London, Ont.

ASK FOR DESIGNS

New York Catholic Agency

The object of this Agency is to supply, at the lowest possible price, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, and of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has complete facilities for the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 2nd. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 3rd. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of this Agency will be handled with the same conscientiousness and attention to your interests as authority to act as your agent. Whenever you want to buy anything and your order is sent to this Agency, please send it to— THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N. Y.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO.

ESTABLISHED 27 YEARS. WAS built in 1890, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of leaving home and the expense of long railway travel. The Fraser House is situated most pleasantly upon a lofty hill overlooking the Lake Erie from a height of 150 feet, and commanding a magnificent view of the beautiful scenery surrounding it on every side. The handsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided. Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and at St. Thomas, running east, west and north to all important points.

W. W. FRASER, Proprietor.

D. R. WAUGH, 57 TALBOT ST., LONDON, Ont., Specialty, Nervous Diseases.

D. R. WOODRUFF, NO. 185 QUEEN'S AVE. E., Defective Vision, Impaired Hearing, nasal catarrh and troublesome throat. Eyes tested, glasses adjusted. Hours, 12 to 4.

LOVE & DIGMAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds to loan.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

See your grocer for particulars, or drop a postcard to LEVER BROS., Limited TORONTO

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND

Which Are GIVEN AWAY EVERY MONTH

Our Jewett, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

The Book under for at \$4 is acknowledged to be the best machine made for the money. Write for special prices to clergymen and converts.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

See your grocer for particulars, or drop a postcard to LEVER BROS., Limited TORONTO

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND

Which Are GIVEN AWAY EVERY MONTH

Our Jewett, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

The Book under for at \$4 is acknowledged to be the best machine made for the money. Write for special prices to clergymen and converts.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

See your grocer for particulars, or drop a postcard to LEVER BROS., Limited TORONTO

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND

Which Are GIVEN AWAY EVERY MONTH

Our Jewett, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

The Book under for at \$4 is acknowledged to be the best machine made for the money. Write for special prices to clergymen and converts.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO.

J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

SCOTT & BOWNE, Belleville, Ont.

FIVE-MINUTE

The Thirteenth

CHRISTIAN

What shall I do year? To what am I to be? These are the questions that are asked during the school term. They must soon be answered.

Of course it is every good parent's duty to see that his child is properly educated. But the education of the child is not only a matter of the body, but of the mind and the soul.

The heart is like a seed and let it mature. It is reaped a harvest. Only after this expect a harvest in the child's life.

This kind of a both here and nowdays in the

There are only train the child, but they over-look the child's duty towards his God and his Christian

him to be so dutiful. They respectability, what is vastly Almight God's heart. "Bless for they shall

Knowing that parent cannot send his child to a Christian duty to Almight God's heart. "Bless for they shall

Home training the peculiar of great city that gives an adequate training to a child in the school done at all: the best part of child's mind the education hand-in-hand his mind; the best years of life is particularly So that it is the child is raised his

Hence, de- your children honor to your be good me you wish the which you must step will grow then, to virt let the know thoroughly let their hear the eternal This is best ing them to wise paren then, in d himself who school.

If you v cheerful, I sell you. is another stance to life. Who comes—wh form of d face it. Do keep them less and se referring tion.

in buying. It is econom cause the Hood's Sarsaparilla. Every bottle 100 doses, a to direction last but a A's

Hood's with Hood's efficient.

Yes! wi ions and reason the Emulsion, Rich re- health. T One True

Very m cholera a who might dies had b in getting Dysentery falls to get it say it a dues the p

PREPARE Hood's Sarsaparilla, rich, heal

FIVE-MINUTE'S SERMON.

The Thirteenth Sunday After Pentecost. CHRISTIAN EDUCATION.

What shall I do with my child next year? To what school shall I send him? These are important questions that are being asked by the anxious parent during these days when the school term is about to begin, and the mother must soon get a practical answer.

OUR BOYS AND GIRLS.

My dear girls, since your looks count for so much more than it means, you should certainly be extremely careful to look— not your prettiest, but your best. In the most trifling particular you should be on your guard in public places and among strangers.

Well Done is Half Done is a proverb that strikes home to everyone of us, as applying to every action of our lives, and since all our days are composed of small duties it is of the greatest importance for us to take it to heart.

A Hint to Young Women.

As a rule grown-up girls have more spare time than is good for them. Many of the occupations they are accustomed to look upon as the toils of their lives— fancy work, paying visits, practising, etc.—are, as many married women and not a few girls could tell them, little more than healthful and pleasant recreations, says the Cleveland Leader.

The Passion Flower. The passion flower has long been associated with Easter, and Good Friday also, both in song and story. This is a most interesting flower.

Practise Economy. In buying medicine as in other matters, it is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other.

Deeds of Great Valor. There are so many kinds of courage that to enumerate the variety in detail would fill a number of the Youth's Companion, writes Archibald Forbes to that paper.

CHATS WITH YOUNG MEN.

The Genuine Man. Men, our life's success is not measured by dollars, position or titles, but by real genuine manhood that ripens with years in struggles and temptations, cares, joys, sorrows; whatever comes to us as our daily experience of life— call it good or ill— may be all beneficial and prove strong factors in the development of the genuine man with heart and soul and mind.

How to Rise. In 1850 a young clerk at a small railroad station refused to alter the rates of the company to accommodate a village magnate.

It was in the late Admiral John Rodgers' first action in the Galena that a shell crashed into the turret in which he was with the gunners, and half he whirled him with the blood and brains of an adjacent sailor.

On another occasion, I think when his ship, the Wachowken, was in action with the Confederate ironclad Atlanta, Rodgers having gone below for a moment, found a man of the turret crew wandering about between decks.

The rage for speculation in this era reaches all classes, and from the millionaire to the office boy there is a desire to acquire money by some lucky turn of fortune.

This is the condition of thousands. Squanders have they seen sleep, rest and finality to health. The mad pursuit of place, power, and peer leaves them broken in spirit, weak in body, shattered in nerve.

There are so many kinds of courage that to enumerate the variety in detail would fill a number of the Youth's Companion, writes Archibald Forbes to that paper. Personally I do not rank particularly high heavy valor in the battle or the forlorn hope.

Tired? Oh, No.

This soap greatly lessens the work. It's pure soap lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics. SURPRISE is economical. It wears well.

ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1893. TERMS: \$160 PER YEAR.

CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Courses for Junior Students. COMPLETE COMMERCIAL COURSE. Fully Equipped Laboratories. Practical Business Department. Send for Calendar.

WESTERN FAIR.

LONDON, SEPTEMBER 9th to 18th, 1897. CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION. The most complete Live Stock Buildings in America. Move improvements and extensive additions this year.

ALCOHOLISM... The Liquor Habit. A new home treatment, known as the "Dyke Cure," by which every victim of the liquor habit can be permanently cured of all craving or desire for intoxicants.

VERY LIBERAL OFFERS

An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE.

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. This Bible will prove not only a blessing in every Catholic household, but an ornament as well.

THE HOLY BIBLE

(A SMALLER EDITION) Translated from the Latin Vulgate. Neatly bound in cloth. Size 10 x 7 x 2, and weighs 3 pounds 6 ounces.

Advertisement for hair care products. 'Save Your Hair' - preserve your youth, as old as she is, as old as the world, as old as she is. Has preserved its beauty. You can keep falling out, restoring color, or restore the color to gray or faded hair.

Advertisement for 'High-Class Church Windows' by Robbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

Advertisement for 'Ark Catholic Agency' in New York. This agency is to supply, at wholesale and retail prices, all the necessities of the Catholic Church.

Advertisement for 'ONTARIO'S SUMMER RESORT' 'THE FRASER' at Stanley, Ontario. Established 27 years. In 1907, it is now open for the season.

Advertisement for 'Hood's Sarsaparilla' and 'Hood's Pills'. Hood's PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Advertisement for 'Tired? Oh, No.' soap. This soap greatly lessens the work. It's pure soap lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics. SURPRISE is economical. It wears well.

Advertisement for Catholic University of Ottawa, Canada. ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1893. TERMS: \$160 PER YEAR.

Advertisement for Western Fair in London, Ontario. LONDON, SEPTEMBER 9th to 18th, 1897. CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION.

Advertisement for 'The Liquor Habit' cure. A new home treatment, known as the "Dyke Cure," by which every victim of the liquor habit can be permanently cured of all craving or desire for intoxicants.

Advertisement for 'Very Liberal Offers' - an opportunity to possess a beautiful family Bible at a small outlay.

Advertisement for 'The Holy Bible' (smaller edition). Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate.

Advertisement for 'The Holy Bible' (smaller edition) with contact information for Thomas Coffey, Catholic Record Office, London, Ont.

